HERITAGE
MANUAL OF STYLE

2.1

Heritage
COLLEGE & SEMINARY

Heritage
COLLEGE & SEMINARY
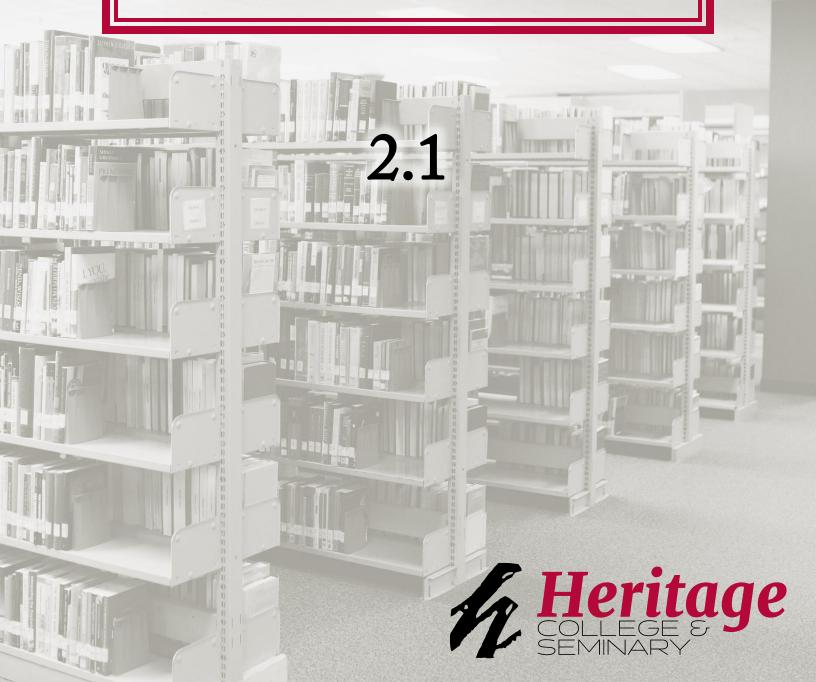
HERITAGE MANUAL OF STYLE

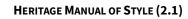## YOUR GUIDEBOOK TO THE STYLE OF HERITAGE COLLEGE & SEMINARY

EDITED BY: JORDAN A. SENÉCAL, MDIV
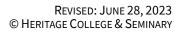& KELVIN F. MUTTER, THD; PAUL WILSON, PHD; JENNY GRIFFIN, MLS

TABLE OF CONTENTS

PREFACE │ WHY DO YOU NEED THIS GUIDE?

If you are reading this guide, then it is likely that you are a student here at Heritage College and Seminary. We are very grateful to have you here, and we hope that your experience will be enjoyable and that you will grow in your knowledge and love for the Lord as you pursue your studies.

In an effort to improve your experience as a student, we have compiled this guide in order to help you with the nitty gritty work of paper writing. Given that Heritage is an institution of higher education, and that you are pursuing university-level studies, it is vital that part of the learning process involves learning how to format your papers and cite sources accurately. As faculty here at Heritage, we expect that all papers will be submitted using the guidelines listed below, and that you will make every effort to submit work in conformity with our standards.

As a result, we have provided detailed instructions on how to format your papers so that they conform to the Heritage Style. In addition to this, we have also included a detailed section demonstrating how to cite a variety of sources. At Heritage, our primary citation guide is based on *A Manual for Writers of Research Papers, Theses, and Dissertations: Chicago Style for Students and Researchers* (9th ed.) by Kate L. Turabian ("Turabian"). As a result, we strongly encourage every student to obtain a personal copy of Turabian, as it will prove to be an invaluable resource. The other two sources we encourage the use of, in addition to Turabian, include *The SBL Handbook of Style* ("*SBLHS*") and The Chicago Manual of Style ("*CMOS*"). All three of these resources are kept on hold for in-person use in the Heritage Library. For Seminary students these three resources may be accessed electronically via the [Digital Theological Library 2](#) ("DTL2") database. SBL has also prepared a *Student Supplement for The SBL Handbook of Style* ("SBLSupp"), which may prove to be helpful. However, it would be good to keep in mind that not all the information in there is pertinent, and where there is disagreement between it and this guide (the "*Heritage Manual of Style*" or "HMOS"), this guide takes precedence.

So, with all of these resources available, why the need for this guide? There are a few reasons. First, while Turabian provides much help when it comes to general principles or citing some specific sources, it doesn't cover everything. This goes for both citations of very specific sources, as well as stylistic preferences that must be set by each institution. Also, for many students, getting started in the world of higher education can be stressful enough as it is, so this guide will help you to quickly navigate the essentials and ensure that you are producing assignments and papers that not only conform to our specific requirements, but also reflect the standard that is placed on academic work at the university level.

To help with navigating this document, we have included references to the relevant sections (§) in either this document (you will just see the § symbol following by the reference—these are linked, so simply clicking on them will bring you to the relevant section), in Turabian, *CMOS*, or *SBLHS*. These references will quickly point you to the relevant sections in each resource to do some further reading or receive clarification on certain elements.

Resource being referred to	Reference loc.	How it will appear
Heritage Manual of Style	Section 2.4	§2.4
Turabian (9th ed.)	Section 2.4	Turabian §2.4
Chicago Manual of Style (17th ed.)	Section 2.4	*CMOS* §2.4
The SBL Handbook of Style (2nd ed.)	Section 2.4	*SBLHS* §2.4
Student Supplement for *The SBL Handbook of Style* (2nd ed.)	Section 2.4	SBLSupp §2.4

It is our hope that this guide will become a helpful companion on your journey here at Heritage, and we trust that this will serve to make the learning experience even more enjoyable and profitable.

JORDAN A. SENÉCAL
Library & Learning Centre Director
Heritage College & Seminary (Cambridge, ON)

1 │ GENERAL STYLE GUIDELINES

Note: If your professor or course syllabus lists a requirement that differs from what is specified in this manual (e.g., spacing, margins, font, etc.), then follow the professor/syllabus.

1.1 │ FORMATTING YOUR DOCUMENT

1.1.1 │ PAPER, MARGINS, & ALIGNMENT

Paper size: Assignments must be formatted using a standard letter-sized paper layout (i.e., 8½ × 11 inches).
Margins: All margins must be 1 inch.
Alignment: All text must be aligned to the left margin (also known as "aligned left" or "flush left"). Do not use justified alignment (i.e., straight edge on both left and right sides of your paragraph). The left margin should be straight, and the right margin should be "rough" or "jagged."

1.1.2 │ FONT

All assignments must be written in Times New Roman.
All (except footnotes): The font size used throughout the entire paper (i.e., cover page, headings, subheadings, main body, block quotations, bibliography, etc.) must be 12 point.
Footnotes: Footnotes must be 10 point.

1.1.3 │ PARAGRAPHS & SPACING

Main Body: Double-spaced with no extra spaces between paragraphs.
Block quotations: Single-spaced with a blank line before and after.
Footnotes: Single-spaced, with no blank lines between notes.
Bibliography: Single-spaced, with a blank line between each entry.
Be sure not to add any additional spaces or blank lines in your document than what is required.

1.1.4 │ INDENTATION

Main Body: The first line of all paragraphs must be indented by a ½ inch.
Footnotes: The first line of all footnotes must be indented by a ½ inch.
Block Quotations: The entire block quotation must be indented by a ½ inch.
Bibliography: All bibliography entries must have a ½-inch hanging indent. A hanging indent is where the first line is flush left, and the remaining lines (in the entry) are indented.
Note: All indentation measurements are in reference to the left margin.

1.1.5 │ PAGE NUMBERING

Page numbers must be placed on every page in your assignment except for the cover page. Use Arabic numerals (i.e., 1, 2, 3, etc.) and ensure that you begin with 1 on the first page following the cover page. Page numbers must be located in the footer (bottom) of the page and must be centred. Page numbers must be either 10- or 12-point Times New Roman font. Make sure the page numbers continue past the main text of your paper and finish on the last page of your document (i.e., including any appendixes and your bibliography).

1.2 │ TITLE PAGE

Major assignments (i.e., major/term papers, book reviews, etc.) will require the use of a title page. However, it is a good practice to get into the habit of adding a title page to every assignment, unless the assignment itself contains a section for information that will identify the work as yours (i.e., a handout that must be filled in). The title page consists of two main elements: The "Title" and the "Student and Course Information." Formatting for these elements are as follows:

- Full Title of Assignment (⅓ down page; centred)
  - ❖ Main title on a single line. If there is a subtitle, add a colon to the end of the main title and begin the subtitle on a new line with a blank line between them.
- Student and Course Information (near bottom of page)
  - ❖ Just as with the title and subtitle, make sure each element is centred and separated
  - ❖ Professor's Name

For an example of a title page, see Appendix A: Example Paper.

Note for MDiv-Research Students*: For thesis title pages, see Turabian §A.2.1.2 and Figure A.2 (Turabian, p. 392).*

1.3 │ BIBLIOGRAPHY

Turabian §16.2 │ *CMOS* §14.61–14.71

Your bibliography must begin on a new page in your document. Place a heading at the top of the first page of your bibliography, using the first-level heading style. Use "Bibliography" as the heading as opposed to something else, such as "Works Cited."

For entries which begin with the name(s) of author(s) or editor(s), the name of the first person listed must be inverted (last name first, first name and other initials last). Each entry must be sorted alphabetically. If your entry begins with a corporate name (i.e., Google) or the title of the work, then do not rearrange the word order, and place it in the bibliography alphabetically using the first word, ignoring any articles (the, a, an).

If you have multiple works cited by the same author, then arrange the entries in alphabetical order by the title of the work. Include the full name of the author for the first entry and replace the name in the other entries by using a 3-em-dash (———).

In the event that you have two different authors with the same last name. Arrange the entries in alphabetical order by first name (e.g., <u>D</u>onald Guthrie would come before <u>G</u>eorge Guthrie).
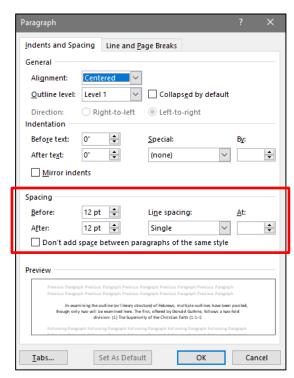
There are ample examples given of how write a bibliographical entry throughout this guide. You can also look at the bibliography supplied in <u>Appendix A: Example Paper</u> for an example of how a complete bibliography should be formatted.

2 | SPECIFIC FORMATTING REQUIREMENTS

2.1 | HEADINGS & SUBHEADINGS

Separate the main sections of your papers by using headings, and further separate your main sections using subheadings, if needed. There are three levels of headings defined here, though in rare cases a fourth or fifth may be needed (however, this should typically be avoided). Headings are to be 12 point, Times New Roman, single-spaced with a 12-point space before and after. Also be sure to follow heading capitalization (also known as "title capitalization," or more simply as "title case").

Additional details for the formatting of each heading level is as follows (first, a description is provided, followed by an example of what it should look like):

Level 1: Centred and bold

<div align="center">

Example of First Level Heading

</div>

Level 2: Left-aligned, bold, and italicized

Example of a Second Level Heading

Level 3: Left-aligned and italicized

Example of Third Level Heading

2.2 │ QUOTING FROM ANOTHER SOURCE

Turabian §7.5; 15; 21.12.2; 25 │ *CMOS* §13

There are two primary ways of quoting material. The first is **run-in quotations**, which are used for quotations that cover four or fewer lines in your document (not in the source material). The second is **block quotations**, which are used for quotations that cover five or more lines in your document (not in the source material).

Quotations must be preceded or followed by your own words, either introducing, commenting on, or concluding the quote.

In terms of the punctuation that precedes a quotation, there are three main options: **no punctuation**, a **comma**, and a **colon**. They would be used in the following circumstances:

Punctuation mark	When it is used
No punctuation	If the quotation is integrated into the phrase, then no punctuation is necessary
Comma (,)	If the phrase preceding the quotations is not one that can stand alone (i.e., be a complete sentence on its own), then it will end with a comma before the quote is introduced.
Colon (:)	If the phrase preceding is one that can stand alone (i.e., be a complete sentence on its own), then it will end with a colon (replacing the period) before the quote is introduced

2.2.1 │ RUN-IN (IN-TEXT) QUOTATIONS

Run-in quotations can be used in a variety of ways. The quoted material must be enclosed in smart quotes (" ") rather than straight quotes (" ").[1] If the quoted material contains quotation marks, be sure to distinguish them from your own quotation marks by making them into single quotation marks (see examples below). For more examples of how run-in quotations should be formatted, see <u>Appendix A: Example Paper</u>.

Original:	Jesus said to them, "If God were your Father, you would love me."
Example:	John recorded, "Jesus said to them, 'If God were your Father, you would love me.'"

---

[1] The same applies for the use of apostrophes. Make sure they are "smart" (') rather than straight ('). Most word processors do this automatically for you.

2.2.2 │ BLOCK QUOTATIONS

Block quotations are to be single-spaced, with a blank line between them and the main body text (both before and after the quotation). Block quotations should not be enclosed by quotation marks. For examples of how a block quotation should be formatted, see Appendix A: Example Paper.

2.3 │ USE OF IBID. & SHORTENED CITATIONS

Turabian § 16.4│ *CMOS* § 14.29–14.36

While the use of "ibid." was encouraged or allowed in the past when citing the same source multiple times, its use is now discouraged and has been replaced with the consistent use of shortened citations.

When it comes to shortening the title, try to use no more than 4 words. Only use more than 4 words if it is necessary to distinguish the work from another that you are using. Remove any unnecessary articles in the front of titles such as "the," "a," and "an."

For shortened citations, if a work contains more than three authors, write the last name of the first author followed by "et al."

Shortened citation: Author(s) last name(s), Shortened title of work, page #.
Example, one author: Vaillancourt, *Multifaceted Saviour*, 119.
Example, two authors: Gentry and Wellum, *Kingdom through Covenant*, 451–462.
Example, four+ authors: Risto Uro, et. al, eds., *Handbook of Early Christian Ritual*, 79.

2.4 │ INSERTING & OMITTING MATERIAL IN QUOTATIONS

Turabian §25.3.1–25.3.2 │ *CMOS* §13.50–13.63

In your writing, you will encounter various instances where you must make slight modifications to your quotations. This can be done either by adding or changing material in the quote, or by removing material, each containing their own proper way of indicating the change has been made. It is very important that by modifying the quotation in any way, you do not alter the meaning or intention of the original author you are quoting.

2.4.1 │ ADDING / CHANGING MATERIAL: SQUARE BRACKETS

If you decide to add material to a quote, or change a word, you must indicate that you have done so by placing the change in square brackets (i.e., [ ]). This signals to the reader that you have inserted or modified the material. If you are changing the capitalization of the text you are quoting, you do not need to signal that change by using square brackets. Simply change the case of the letter in the quote.

Examples of the use of square brackets:

Original:	"Ryan went to the mall to buy a hockey stick, a pair of gloves, and running shoes."
Example 1:	"Ryan went to the mall to buy a hockey stick, a pair of [hockey] gloves, and running shoes."
Example 2:	"Ryan … [bought] a hockey stick, a pair of gloves, and running shoes."
Example 3:	"Ryan went to the mall to buy a hockey stick [and] a pair of gloves."

2.4.2 | REMOVING MATERIAL: ELLIPSES

An ellipsis is most often used to demonstrate that quoted material has been removed. It consists of three periods, evenly spaced out (e.g., "…"). While *Turabian* §25.3.2 and *CMOS* §13.50ff both recommend using periods with spaces in between them (i.e., ". . ."), Heritage has decided to follow the guidelines of *SBLHS* §4.1.3. As a result, it is best to use your word-processor's preprogrammed ellipsis (usually achieved simply by typing in 3 periods consecutively).

Ellipses should contain spaces before and after, unless they are immediately following punctuation that ends a sentence (period, question mark, or exclamation point). Do not begin or end your quotations with an ellipsis, even if you begin or end your quotation mid-sentence (see *SBLHS* §4.1.3 for more specifics).

Examples of the use of ellipses:

Original:	"Ryan went to the mall to buy a hockey stick, a pair of gloves, and running shoes. He paid $24 in total."
Simple:	"Ryan went to the mall to buy … running shoes."
After period:	"Ryan went to the mall…. He paid $24 in total."
After comma:	"Ryan went to the mall to buy a hockey stick, … and running shoes."

2.5 │ IN-TEXT PARENTHETICAL CITATIONS

Turabian §16.4.3

2.5.1 │ IN-TEXT PARENTHETICAL CITATIONS

Some assignments at Heritage will primarily involve interaction with one work. These include Book Reviews (§5.1) and Book Reports (§5.2), as well as smaller assignments such as reading reflections/responses. If your assignment primarily interacts with only one work, it is preferable to use in-text citations rather than footnotes, as this will result in less clutter and wasted space on the page.

When using in-text parenthetical citations, you are going to be referencing the page number in parentheses. If you are referencing one page, be sure to use "p." before the number; if you are referencing two or more pages, be sure to use "pp." before the page numbers. With parenthetical citations, punctuation always goes *after* the citation. The only exception to this is with block quotations, where the punctuation goes *before* the citation.

Examples:

1 page:	Carson remarks that Jesus has "life in himself" (p. 202).
2+ pages:	Carson provides a thorough interaction of Jesus' encounter with Nicodemus (pp. 185–203).
Block quote:	The expression eternal life (*zōē aiōnios*) here makes its first appearance in the Fourth Gospel. Properly it means "life of the age (*aiōn*) to come," and therefore resurrection life. But in John's Gospel that life may in some measure be experienced before the end, just as in the Synoptics the kingdom dawns before the end. (p. 202)

2.5.2 │ IN-TEXT PARENTHETICAL CITATIONS FOR BIBLICAL REFERENCES

When citing the Bible, always use in-text parenthetical citations. When you quote from a biblical text for the first time, use a footnote to provide the full bibliographical information of the specific text or translation. You may include the following remark: "Unless otherwise stated, all biblical quotations are taken from" followed by the full citation. Any following quotations from the Bible, provided it is from that same translation, can simply be cited parenthetically making reference to the passage. If you are using multiple translations, tailor the note above to reflect that (i.e., "All biblical quotations from the ESV are taken from…") and include "ESV" in your parenthetical citations to differentiate from the other translations that you are using.

With in-text parenthetical citations, be sure to use the proper abbreviation for the name of the biblical book referenced. For a list of proper biblical book abbreviations, see Abbreviations: Biblical & Deuterocanonical Books (§4.2).

Examples:

First reference, parenthetical citation, with publication info cited in a footnote:	John writes, "Jesus wept" (John 11:35).[1] [1] Unless otherwise stated, all biblical quotations are taken from *The Holy Bible, English Standard Version,* (Wheaton, IL: Crossway, 2001).
Parenthetical citation, example main translation:	John writes, "Jesus wept" (John 11:35).
Parenthetical citation, example using multiple translations in same paper:	John writes, "Jesus wept" (John 11:35, ESV).

2.6 │ CITING NOTES (FOOTNOTES & ENDNOTES)

Turabian §17.1.7.2 │ *CMOS* §14.147–14.158

In the material you are citing, you may come across different types of locators. The most common will be footnotes and endnotes. For illustrations, tables, and numbered lines (i.e., in poetry), see *Turabian* §17.1.7.2 and *CMOS* §14.147–14.158.

If you are quoting/citing from a footnote or endnote, you must not only indicate the page number, but also the note number. Use "n" to designate one note, and "nn" to designate 2 or more notes. If there is only one note on the page, or the note is unnumbered, simply write "n" after the page number. If the page contains multiple notes, or the notes are numbered, include the note number following the "n". The examples below have been coloured red to demonstrate how they look next to the page number:

n: [1] Michael A. G. Haykin, *Kiffen, Knollys, and Keach: Rediscovering our English Calvinistic Baptist Heritage of the Seventeenth Century*, 2nd ed. (Peterborough, ON: H&E Publishing, 2019), 44n.

n#: [2] Michael A. G. Haykin, *Kiffen, Knollys, and Keach: Rediscovering our English Calvinistic Baptist Heritage of the Seventeenth Century*, 2nd ed. (Peterborough, ON: H&E Publishing, 2019), 22n7.

nn: [3] Michael A. G. Haykin, *Kiffen, Knollys, and Keach: Rediscovering our English Calvinistic Baptist Heritage of the Seventeenth Century*, 2nd ed. (Peterborough, ON: H&E Publishing, 2019), 123nn11–13.

2.7 | NUMBERS & NUMERALS

Turabian §23.1 | *CMOS* §9

In terms of writing numbers in their spelled-out form (e.g., "nine") or as a numeral (e.g., "9"), the general rule is that one should always spell out numbers from zero through nine. If a number includes more than one word, be sure to hyphenate (e.g., 22 would be "twenty-two", not "twenty two"). If a number begins a sentence, always spell it out. In most cases, the sentence can be rewritten to avoid having a number at the beginning, so strive to do this as much as possible. For more detailed information, or for allowable exceptions to this general rule, see *Turabian* §23.1 and *CMOS* §9.

<div style="border:2px solid;">

3 │ CITING SPECIFIC SOURCES

</div>

Turabian §15–17 │ *CMOS* §14

Be sure to follow the **Notes-Bibliography** style in *Turabian*/*CMOS* (**Not** the Date-Author style). These examples are in no way exhaustive. Each student is strongly encouraged to obtain a personal copy of <u>Kate L. Turabian, *A Manual for Writers of Term Papers, Theses, and Dissertations*, 9th ed. (University of Chicago Press, 2018)</u>.

3.1 │ PRELIMINARY REMARKS

3.1.1 │ BASIC FORMATTING

Key	Formatting (exemplified)
N = Footnote Citation	The first line of each entry is indented by ½ inch, and any runover lines are flush left
B = Bibliography Entry	The first line of each entry is flush left and any runover lines are indented half an inch (0.5"; five spaces)

3.1.2 │ FOOTNOTES & BIBLIOGRAPHY ENTRIES: DIFFERENCES

As you will see in the following examples, there are some key differences between the formatting of footnotes and bibliography entries. Generally, the elements in your footnotes will be separated by commas, whereas the commas will be replaced by periods in the bibliography entries.

Footnotes must be indented on the first line by ½ inch, with the remainder of the note aligned left. Bibliography entries are aligned left on the first line, with a hanging indent of ½ inch for the remainder of the entry.

Footnotes use abbreviations for various words (e.g., "ed.," for "editor" or "edited by"; "trans." for "translator" or "translated by.") whereas they are typically written out in full in the bibliography entry. (See examples below for more information.)

Both footnotes and bibliographical entries must be single-spaced, however bibliography entries must have a blank line inserted in between them.

For an example of how these appear in a paper, see the <u>Appendix A: Example Paper</u>.

3.1.3 | FACTS OF PUBLICATION
Turabian §17.1.6 | *CMOS* §14.127–14.146

3.1.3.1 | PLACE OF PUBLICATION
Turabian §17.1.6.1 | *CMOS* §14.129–14.132

The place of publication is the first of typically three elements required in the publication information of printed works. The format is as follows: City, State/Province or Country. If the city is relatively well-known and will not be readily confused with another by the reader, you may omit the state/province (e.g., New York, Los Angeles, Toronto, etc.). However, if you are unsure, it is best to include the state/province/country. As often as possible, use a two-letter abbreviation for the state/province/country (e.g., California = CA, New York = NY, Ontario = ON, United Kingdom = UK, etc.), but if this is not possible, especially when dealing with country names, use acceptable abbreviations or write it out in full (e.g., Madrid, Sp. or Madrid, Spain). For a list of acceptable state, province, and country abbreviations, see Postal Abbreviations (§4.1) (see also *SBLHS* §8.1.1 and *CMOS* §10.27–10.31).

If two or more places are listed, use only the first, or the main one (found on the copyright page). If no place of publication is given, write "n.p." ("N.p." in bibliography) in its place.

3.1.3.2 | PUBLISHER'S NAME
Turabian §17.1.6.2 | *CMOS* §14.133–139

When writing out the publisher's name, there are some items that can be omitted, such as an initial *The*, as well as abbreviations such as: *Inc.*, *Ltd.*, *S.A.*, *Co.*, *& Co.*, *Publishing Co.*, *Company*. Publisher names may be further abbreviated to remove other redundant information (e.g., "Crossway Books" may simply be cited as "Crossway"), though if a name change has occurred, use the name as it is written on the work being cited.

3.1.3.3 | MULTIPLE PUBLISHERS
CMOS §14.140

If a book lists multiple publishers, select the one that is most relevant to your context (e.g., if a book is co-published by a British and an American publisher, the American publisher is likely more relevant and accessible to a Canadian audience, so use that one). If you desire to cite both publishers (though it is often unnecessary), then place a semicolon between them (e.g., Daniel C. Timmer, *A Gracious and Compassionate God: Mission, Salvation and Spirituality in the Book of Jonah*, New Studies in Biblical Theology 26 (Nottingham, UK: Apollos; Downers Grove, IL: InterVarsity Press, 2011), 52.)

3.1.3.4 │ DATE OF PUBLICATION
Turabian §17.1.6.3 │ *CMOS* §14.142–146

This will always be given as the year. It is usually found with the copyright information. If no date is given, then write "n.d." in its place.

3.2 │ PRINT MEDIA

Standard citation:

Name of author(s)/editor(s), *Title: Subtitle* (Place of Publication: Publisher's Name, Date of Publication), XX.

Each element explained:

Name of author(s)/editor(s)	The first and last names of the main authors (or editors). Typically listed on the cover page.
Title: Subtitle	The title (and subtitle, if there is one) of the book, separated by a colon.
Place of Publication	Where the book was published. Include both city name and state/province (using a 2-letter abbreviation) separated by a colon (e.g., Cambridge, ON).
Publisher's Name	The name of the publisher
Date of Publication	The year the book was published. Typically found next to the Copyright ©.
XX	Page number(s) you are referencing.

3.2.1 │ SINGLE AUTHOR / EDITOR
Turabian §17.1.1 │ *CMOS* §14.75

N: [1] Darrell L. Bock, *Jesus according to Scripture: Restoring the Portrait from the Gospels* (Grand Rapids, MI: Baker Academic, 2002), 69.

B: Bock, Darrell L. *Jesus according to Scripture: Restoring the Portrait from the Gospels*. Grand Rapids, MI: Baker Academic, 2002.

3.2.1.1 │ EDITOR(S) INSTEAD OF AUTHOR(S)
Turabian §17.1.1.2 │ *CMOS* §14.103

If you are citing an entire edited work, the names will be followed by "ed." for one editor, and "eds." for two or more editors.

One Editor		Multiple Editors	
N:	Michael Haykin, ed.	**N:**	Michael Haykin and Barry Howson, eds.
B:	Haykin, Michael, ed.	**B:**	Haykin, Michael, and Barry Howson, eds.

3.2.2 │ MULTIPLE AUTHORS / EDITORS
Turabian §17.1.1 │ *CMOS* §14.76–77

3.2.2.1 │ TWO AUTHORS / EDITORS

N: [1] Michael A. G. Haykin and Barry H. Howson, eds., *Reading Scripture, Learning Wisdom: Essays in Honour of David G. Barker* (Peterborough, ON: Joshua Press, 2021), 45.

B: Haykin, Michael A. G., and Barry H. Howson, eds. *Reading Scripture, Learning Wisdom: Essays in Honour of David G. Barker.* Peterborough, ON: Joshua Press, 2021.

3.2.2.2 │ THREE AUTHORS / EDITORS

N: [1] Ralph H. Wood, Jr., Peter C. Hill, and W. Paul Williamson, *The Psychology of Religious Fundamentalism* (New York, NY: Guilford Press, 2005), 151.

B: Wood, Ralph H., Jr., Peter C. Hill, and W. Paul Williamson. *The Psychology of Religious Fundamentalism.* New York, NY: Guilford Press, 2005.

3.2.2.3 │ FOUR (OR MORE) AUTHORS / EDITORS

For a work with four or more authors/editors, the bibliographic entry will contain the names of all the authors/editors, but for the footnote, only include the first and last name of the first listed (or main) author/editor, followed by "et al."

N: [1] Risto Uro, et. al, eds., *The Oxford Handbook of Early Christian Ritual* (Oxford, UK: Oxford University Press, 2019), 79.

B: Uro, Risto, Juliette J. Day, Richard E. DeMaris, and Rickard Roitto, eds. *The Oxford Handbook of Early Christian Ritual*. Oxford, UK: Oxford University Press, 2019.

3.2.2.4 │ EDITOR(S) IN ADDITION TO AUTHOR(S)
Turabian §17.1.1.1 │ *CMOS* §14.104

If a work lists both an author(s) and an editor(s), then place the author(s) at the front of the citation, and place the editor(s) after the title.

N: [1] Harold W. Attridge, *The Epistle to the Hebrews: A Commentary on the Epistle to the Hebrews*, ed. Helmut Koester (Hermeneia. Philadelphia: Fortress Press, 1989), 151.

B: Attridge, Harold W. *The Epistle to the Hebrews: A Commentary on the Epistle to the Hebrews.* Edited by Helmut Koester. Hermeneia. Philadelphia: Fortress Press, 1989.

3.2.2.5 │ TRANSLATOR(S) IN ADDITION TO AUTHOR(S)
Turabian §17.1.1.2 │ *CMOS* §14.104

A translated work has some similarities with the previous example of Editor(s) in Addition to Author(s) (§3.2.2.4), except that instead of citing the editor (ed./edited by) we will cite the translator (trans./translated by).

N: [1] Jacques A. Blocher and Jacques Blandenier, *The Evangelization of the World: A History of Christian Mission*, trans. Michael Parker (Pasadena, CA: William Carey Library, 2013), 32.

B: Blocher, Jacques A., and Jacques Blandenier. *The Evangelization of the World: A History of Christian Mission.* Translated by Michael Parker. Pasadena, CA: William Carey Library, 2013.

3.2.3 | ARTICLE / SINGLE CHAPTER IN AN EDITED BOOK
Turabian § 17.1.8 | *CMOS* §14.106–14.112

Standard facts of publication include name of author(s)/editor(s), title and subtitle of article, title of book, editor of book, place of publication, publisher, date of publication, and location.

N: [1] Everett Ferguson, "The Herodian Dynasty," in *The World of the New Testament: Cultural, Social, and Historical Contexts*, ed. Joel B. Green and Lee Martin McDonald (Grand Rapids, MI: Baker Academic, 2013), 69.

B: Ferguson, Everett. "The Herodian Dynasty." In *The World of the New Testament: Cultural, Social, and Historical Contexts*, edited by Joel B. Green and Lee Martin McDonald, 54–76. Grand Rapids, MI: Baker Academic, 2013.

Note: In the bibliography entry you must include the range of pages which the chapter you are referencing covers and place it before the publication information. In the footnote, you do not include this page range and simply refer to the specific page(s) you are citing.

3.2.4 | EDITION
Turabian §17.1.3 | *CMOS* §14.113–114

If the book specifies the edition, then you must include it in your citation. For numbered editions, always write it out as an ordinal number (e.g., "2nd") even if it is written as a word (i.e., "Second Edition" would be "2nd ed."). Make sure the suffix is not superscripted (i.e., "2nd" and not "2nd"). If it is a "Revised Edition," abbreviate it to "rev. ed." If you have a complicated description of the edition, such as "Second Edition, Revised and Enlarged," write it simply as "2nd ed."

N: [1] K. M. Moran and Eric Henderson, *The Empowered Writer*, 2nd ed. (Don Mills, ON: 2014), 154.

B: Moran K. M., and Eric Henderson. *The Empowered Writer.* 2nd ed. Don Mills, ON: 2014.

3.2.5 | VOLUME
Turabian §17.1.4 | *CMOS* §14.116–122

3.2.5.1 | SPECIFIC VOLUME(S)
Turabian §17.1.4.1 | *CMOS* §14.118–122

Some works are published in multiple volumes. In this case, you will need to indicate which volume you are citing from. There are two ways that a multivolume work can be cited.

    Individually titled volumes: if the specific volume has its own title, list the title for the multivolume work as a whole, followed by the volume number (written as "vol. #"), followed by the title of the specific volume. Use the publication date of that specific volume.

    Single-titled volumes: if the volumes are not individually titled (i.e., they all share a common title), be sure to list each volume that you cite in the bibliography (similar to how individually titled volumes were cited). If you cite more than one volume, be sure to include each volume ("Vols. 1, 3, and 4"). In the footnote, put the specific volume number being referenced (without "vol.") immediately before the page number, separated by a colon and no intervening space (e.g., for volume 9, page 153 → 9:153).

    *Note: If you are citing from a **commentary set**, do not follow the instructions here. Instead, see the instructions below for* <u>Commentary in a Set (§3.2.7.1)</u>*. The only exception would be if there is a multi-volume work contained **within** the commentary set (i.e., Luke is broken up into two volumes labeled as Volume 1 and Volume 2).*

Individually titled volumes:

N: [1] Joel R. Beeke and Paul M. Smalley, *Reformed Systematic Theology*, vol. 1, *Revelation and God* (Wheaton, IL: Crossway, 2019), 93.

B: Beeke, Joel R. and Paul M. Smalley. *Reformed Systematic* Theology. Vol. 1, *Revelation and* God. Wheaton, IL: Crossway, 2019.

Single-titled volumes:

N: [1] Stephen J. Yuille, ed., *The Works of William Perkins* (Grand Rapids, MI: Reformation Heritage Books, 2020), 9:153.

B: Yuille, Stephen J., ed. *The Works of William Perkins.* Vol. 9. Grand Rapids, MI: Reformation Heritage Books, 2020.

3.2.5.2 | MULTIVOLUME WORK AS A WHOLE
Turabian §17.1.4.2 | *CMOS* §14.117

When citing from a multivolume work as a whole, the footnote will be identical to the single-titled volume in the previous example. However, the bibliographical entry will look slightly different, writing out the number of volumes (vols.) in the set rather than singling out a specific volume(s).

B: McLoughlin, William G. *New England Dissent, 1630–1833: The Baptists and the Separation of Church and State*. 2 vols. Cambridge, MA: Harvard University Press, 1971.

3.2.6 | SERIES
Turabian §17.1.5 | *CMOS* §14.123–126

Books published as part of a series are cited the same as other books, except the **series name** and **series number** are added following the book title. Typically, a series will have one or multiple editors, however, it is not necessary to include them in your citation.

N: ¹ Ian J. Vaillancourt, *The Multifaceted Saviour of Psalms 110 and 118: A Canonical Exegesis*, Hebrew Bible Monographs 86 (Sheffield, UK: Sheffield Phoenix Press, 2019), 69.

B: Vaillancourt, Ian J. *The Multifaceted Saviour of Psalms 110 and 118: A Canonical Exegesis.* Hebrew Bible Monographs 86. Sheffield, UK: Sheffield Phoenix Press, 2019.

3.2.6.1 | COMMENTARY IN A SET
SBLHS §6.4.9–6.4.10 | SBLSupp §1.3

A commentary that is part of a set is cited in the same way as a book published in a series. It is important to remember that the commentary series is taken as the series name, and the volume will often serve as the series number. Even if commentaries use the word "volume" to describe a number in the commentary set, it will still be treated as a series number and not as a typical volume.

For example, the commentary on Joel in the Zondervan Exegetical Commentary on the Old Testament is volume (or number) 25 in the series. So, it will be cited as follows:

N: ¹ Joel Barker, *Joel: Despair and Deliverance in the Day of the Lord*, Zondervan Exegetical Commentary on the Old Testament 25 (Grand Rapids, MI: Zondervan, 2020), 84.

B: Barker, Joel. *Joel: Despair and Deliverance in the Day of the Lord.* Zondervan Exegetical Commentary on the Old Testament 25. Grand Rapids, MI: Zondervan, 2020.

3.2.7 │ EBOOKS & BIBLE SOFTWARE
Turabian §17.1.10 │ *CMOS* §14.159–14.163

Electronic books, also known as eBooks, can often be cited identically to print books, however, some peculiarities with eBooks will require some additional information. Due to the non-standardized world of eBooks, there are a few options available, depending on what information you have.

If the eBook is either a scanned PDF (with page numbers) or reproduces the pagination of the print edition, then simply cite the work as you would if you had the print copy, using the page numbers with no further information (i.e., the file type or device you consulted it on).

If you are reading the eBook on a device that provides location numbers, use those (cite as: "loc. ##" in the place of page numbers). If you have neither of these options, cite the chapter number (and if possible, section number), or write out the name of the chapter/section in full. If you downloaded the eBook or read it on an app-specific device (e.g., Kindle, Kobo, etc.), then provide that information following the location number. If you consulted the eBook online, provide a URL. If a DOI number/link is provided, use that instead of the standard URL. If there is missing publication information, such as *city* and *state*, then simply cite what is provided—usually the publisher and date.

3.2.7.1 │ APP-SPECIFIC EBOOK (KINDLE, EPUB, ETC.) WITH LOCATIONS

N: [1] Wayne Baxter, *Growing Up to Get Along: Conflict and Unity in Philippians* (Crosslink, 2016), loc. 1385, Kindle.

B: Baxter, Wayne. *Growing Up to Get Along: Conflict and Unity in Philippians*. Crosslink, 2016. Kindle.

3.2.7.2 │ EBOOK: ONLINE WITH NO PAGE NUMBERS

N: [1] Fyodor Dostoevsky, *Crime and Punishment*, trans. Constance Garnett (Project Gutenberg, last updated November 5, 2012), pt. 6, chap. 1, http://gutenberg.org/files/2554/2554-h/2554-h.htm.

B: Dostoevsky, Fyodor. *Crime and Punishment.* Translated by Constance Garnett. Project Gutenberg, last updated November 5, 2012. http://gutenberg.org/files/2554/2554-h/2554-h.htm.

3.2.7.3 | BIBLE SOFTWARE

Sources consulted in bible software programs (i.e., Logos, Accordance, BibleWorks, etc.) are cited in one of two manners. If the page numbers of the printed work are provided, then cite simply as you would a print copy of the work. If no page numbers are provided, then follow the instruction for eBooks on an app-specific device, however, instead of naming the device used, you include the name of the Bible software program used.

N: [1] Philo of Alexandria, *The Works of Philo: Greek Text with Morphology*, ed. Peder Borgen, Kåre Fuglseth, and Roald Skarsten (Bellingham, WA: Logos Bible Software, 2005), Logos Bible Software.

B: Philo of Alexandria. *The Works of Philo: Greek Text with Morphology*. Edited by Peder Borgen, Kåre Fuglseth, and Roald Skarsten. Bellingham, WA: Logos Bible Software, 2005. Logos Bible Software.

3.2.8 | JOURNAL ARTICLES
Turabian §17.2

Standard facts of publication:

Name of author(s), "Title: Subtitle," *Journal Name* V, no. # (Date of Publication): XX.

Each element explained:

Name of author(s)	The first and last names of the article author(s).
"Title: Subtitle"	The title (and subtitle, if there is one) of the article, separated by a colon.
Journal Name	The name of the journal the article is published in
V	The volume number, immediately following the journal name (typically represented as "vol. #")
no. #	The issue (no.). This usually follows the volume number and must be written as "no." with the number following it.
(Date of Publication)	This will often be represented in one of three ways: 1) Just a year (2016) 2) A month and year (Nov 2021) or (November 2021) 3) A season and a year (Spring 2021) * If a range is provided (e.g., "Nov–Dec") then include that in your citation
XX	Page number(s) you are referencing. Note that in your bibliography entry, you must list the entire page range of the article.

3.2.8.1 | JOURNAL ARTICLES IN PRINT

For journal articles in print, be sure to include all of the elements listed above. A few elements are worth pointing out. The journal's volume number follows immediately after the journal name. Instead of a comma, page numbers are preceded by a colon. In a footnote, simply cite the page(s) you are referring to. In a bibliography entry, cite the full range of pages the article covers in the journal.

N: [1] Wayne Baxter, "Missing Matthew's Political Messiah: A Closer Look at His Birth and Infancy Narratives," *Bulletin for Biblical Research* 27, no. 3 (2017): 345.

B: Baxter, Wayne. "Missing Matthew's Political Messiah: A Closer Look at His Birth and Infancy Narratives." *Bulletin for Biblical Research* 27, no. 3 (2017): 333–350.

3.2.8.2 | JOURNAL ARTICLES FROM THE WEB

In most cases, journal articles taken from the web (especially from EBSCOhost, ProQuest, DTL2, etc.) are simply scanned PDFs of the printed versions. In these cases, they can simply be cited as print journals. However, if the article is not a representation of its printed version, cite it as a journal with the added specification of the database or website (URL or DOI) that you retrieved the article from.

3.2.8.3 | REVIEWS IN JOURNALS
Turabian §17.9.2

Reviews are usually cited only in a note and not generally included in a bibliography; however, they may be if the review is critical to your research or argument. Include the name of the reviewer; the words "review of" followed by the name of the work reviewed, the work's author; and the periodical information in which the review was published.

N: [1] Scott E. Bryant, review of *More than a Symbol: The British Baptist Recovery of Baptismal Sacramentalism*, by Stanley K. Fowler, Baptist History and Heritage 39, no. 1 (Winter 2004): 120.

Shortened note:
[2] Bryant, review of *More than a Symbol,* 121.

B: Bryant, Scott E. Review of *More than a Symbol: The British Baptist Recovery of Baptismal Sacramentalism*, by Stanley K. Fowler. Baptist History and Heritage 39, no. 1 (Winter 2004): 120.

3.2.9 | DICTIONARIES & ENCYCLOPEDIAS
Turabian §17.9.1

When citing dictionaries or encyclopedias, it is important to note whether articles/entries provide author names or not. If there is no author given, then provide the editor of the dictionary/encyclopedia. If the dictionary/encyclopedia is one that is fairly common or well-known, you may omit editor and simply cite the dictionary/encyclopedia itself. For unauthored entries, use "s.v." (or "s.vv." for multiple entries) before the entry (see example given below). More often than not, dictionaries and encyclopedias will only be cited in your footnotes, not in your bibliography, especially if they are unauthored or popular works.

3.2.9.1 | AUTHORED ENTRY / ARTICLE

If the individual entries in an encyclopedia or dictionary provide the name of the author, then cite them as an Article/Single Chapter in an Edited Book (§3.2.3). If only initials are used at the end of each article, check for a list of contributors near the front of the book—this section will often contain the full name of the author/contributor.

N: [1] Norman L. Geisler, "Roman Catholicism," in *The Evangelical Dictionary of World Religions*, ed. H. Wayne House (Grand Rapids, MI: Baker Books, 2018), 429.

B: Geisler, Norman L. "Roman Catholicism." In *The Evangelical Dictionary of World Religions*, edited by H. Wayne House, 428–435. Grand Rapids, MI: Baker Books, 2018.

3.2.9.2 | UNAUTHORED ARTICLE / ENTRY

N: [1] *Canadian Oxford Dictionary*, 2nd ed., s.v. "Christianity."

B: *Canadian Oxford Dictionary*, 2nd ed. (Don Mills, ON: Oxford University Press, 2004).

3.2.9.3 | ARTICLE / ENTRY FROM THE WEB

N: [1] E. P. Sanders, "St. Paul the Apostle," *Encyclopedia Britannica*, last modified April 30, 2020, https://www.britannica.com/biography/Saint-Paul-the-Apostle.

B: Sanders, E. P. "St. Paul the Apostle." *Encyclopedia Britannica.* Last modified April 30, 2020. https://www.britannica.com/biography/Saint-Paul-the-Apostle.

3.2.9.4 | WELL-KNOWN REFERENCE WORKS

Well-known reference works, such as dictionaries and encyclopedias, often do not need to be cited in bibliographies, only in notes. Omit facts of publication but specify the edition (if not the first).

N1: [1] *Encyclopaedia Britannica*, 15th ed., s.v. "Salvation."

N2: [2] *World Book Encyclopedia*, 3rd ed., s.v. "Christianity."

3.2.10 │ STUDY BIBLE NOTES / ARTICLES
SBLSupp §1.2

In general, study Bibles will contain notes and articles written by author(s) and/or editor(s), whose names are typically included in the front matter of the study Bible. Since the notes are not part of the biblical text, any quotations or references to them in your papers will require a proper citation. The citation will be similar to the Article/Single Chapter in an Edited Book (§3.2.3).

N: [1] Thomas R. Schreiner, "Romans," in *The ESV Study Bible*, edited by Lane T. Dennis et al. (Wheaton, IL: Crossway, 2008), 2160.

B: Schreiner, Thomas R. "Romans" In *The ESV Study Bible*, ed. Lane T. Dennis et al., 2157–2185. Wheaton, IL: Crossway, 2008.

3.3 │ INTERNET RESOURCES
Turabian §17.5

3.3.1 │ WEBSITES
Turabian §17.5.1

When citing a website, it is important to locate as many of the following elements as possible: author, title of the page, title (or description) of the site, the owner or sponsor of the site (if not the same as the title), and a publication or revision date. Finally, include the URL at the end. Some websites contain publication or modified/revised dates, however, some contain no dates at all. In this case, cite an accessed date, which would be the date you accessed the website. If the website is a news website, then italicize the website name (since it is often, or would be, a printed publication if it were not being read on the web; see *Turabian* §17.4 for more on citing news articles). If it is not a news article, then leave the website information in regular roman font (not italicized).

N: [1] Greg Mercer, "'The church left us': Renegade parishioners keep the faith on Cape Breton's Christmas Island," *Globe and Mail*, December 24, 2020, https://www.theglobeandmail.com/canada/article-the-church-left-us-renegade-parishioners-keep-the-faith-on-cape/.

B: Mercer, Greg. "'The church left us': Renegade parishioners keep the faith on Cape Breton's Christmas Island." *Globe and Mail.* December 24, 2020. https://www.theglobeandmail.com/canada/article-the-church-left-us-renegade-parishioners-keep-the-faith-on-cape/.

If there is no named author, give the name of the owner of the site. If that information is not found, simply begin your citation with the title of the article.

N: ¹ The Bahá'ís of the United States, "The Bahá'í House of Worship for North America," National Spiritual Assembly of the Bahá'ís of the United States, accessed August 4, 2021, http://www.bahai.us/content/section/7/36/.

B: The Bahá'ís of the United States. "The Bahá'í House of Worship for North America." National Spiritual Assembly of the Bahá'ís of the United States. Accessed August 4, 2021. http://www.bahai.us/content/section/7/36/.

3.3.2 │ BLOGS
Turabian §17.5.2

A blog is cited in much the same way as newspaper or magazine articles and websites. If it is not apparent that the source is a blog, include it in parentheses following the blog name.

N: ¹ Michael A. G. Haykin, "The Chief of Sinners Making a Moral Judgment in the Reading of Church History," *Bede's Wall* (blog), *The Gospel Coalition: Canadian Edition*, June 2, 2019, https://ca.thegospelcoalition.org/columns/bedes-wall/chief-sinners-making-moral-judgment-reading-church-history/.

B: Haykin, Michael A. G. "The Chief of Sinners Making a Moral Judgment in the Reading of Church History." *Bede's Wall* (blog). *The Gospel Coalition: Canadian Edition*, June 2, 2019. https://ca.thegospelcoalition.org/columns/bedes-wall/chief-sinners-making-moral-judgment-reading-church-history/.

3.4 | ONE SOURCE QUOTED IN ANOTHER

Turabian §17.9.3

As much as possible, you should track down primary sources, confirm the quote you would like to use from them, and then cite them directly. However, in some instances, you will not be able to track down the primary source and will be relying on the secondary source you are consulting for the quotation or information. When you are relying on a secondary source, your citation will contain two citations bridged with a statement.

If the secondary source is *quoting* the primary source, and you are specifically using the quote, then you will format your citation will be written as follows: Primary Source, **quoted in** Secondary Source.

If you are simply *citing* the secondary source, which itself relies on information from a primary source (and therefore cites it), then your citation will be written as follows: Primary Source, **cited in** Secondary Source. Examples are below.

Primary Source *quoted in* Secondary Source

N: ¹ Benjamin Keach, *Christ Alone the Way to Heaven; Or, Jacob's Ladder Improved* (London, 1698), 8, quoted in Austin Walker, *The Excellent Benjamin Keach*, 2nd ed. (Kitchener, ON: Joshua Press, 2015), 63.

B: Keach, Benjamin. *Christ Alone the Way to Heaven; Or, Jacob's Ladder Improved*. London, 1698. Quoted in Austin Walker, *The Excellent Benjamin Keach,* 2nd ed. (Kitchener, ON: Joshua Press, 2015).

Primary Source *cited in* Secondary Source

N: ¹ Benjamin Keach, *Antichrist Stormed: Or, Mystery Babylon, the Great Whore, and Great City, proved to be the present Church of Rome* (London, 1689), 136–137, cited in Austin Walker, *The Excellent Benjamin Keach*, 2nd ed. (Kitchener, ON: Joshua Press, 2015), 201.

B: Benjamin Keach, *Antichrist Stormed: Or, Mystery Babylon, the Great Whore, and Great City, proved to be the present Church of Rome.* London, 1689. Cited in Austin Walker, *The Excellent Benjamin Keach*, 2nd ed. (Kitchener, ON: Joshua Press, 2015), 201.

4 │ ABBREVIATIONS

SBLHS §8 │ Turabian §24 │ *CMOS* §10

4.1 │ POSTAL ABBREVIATIONS

SBLHS §8.1.1 │ *CMOS* §10.27–10.28

4.1.1 │ UNITED STATES OF AMERICA (STATES)

AL	Alabama	KY	Kentucky	ND	North Dakota
AK	Alaska	LA	Louisiana	OH	Ohio
AZ	Arizona	ME	Maine	OK	Oklahoma
AR	Arkansas	MD	Maryland	OR	Oregon
CA	California	MA	Massachusetts	PA	Pennsylvania
CO	Colorado	MI	Michigan	RI	Rhode Island
CT	Connecticut	MN	Minnesota	SC	South Carolina
DE	Delaware	MS	Mississippi	SD	South Dakota
DC	D.C.	MO	Missouri	TN	Tennessee
FL	Florida	MT	Montana	TX	Texas
GA	Georgia	NE	Nebraska	UT	Utah
HI	Hawaii	NV	Nevada	VT	Vermont
ID	Idaho	NH	New Hampshire	VA	Virginia
IL	Illinois	NJ	New Jersey	WA	Washington
IN	Indiana	NM	New Mexico	WV	West Virginia
IA	Iowa	NY	New York	WI	Wisconsin
KS	Kansas	NC	North Carolina	WY	Wyoming

4.1.2 │ CANADA (PROVINCES & TERRITORIES)

AB	Alberta	NU	Nunavut
BC	British Columbia	ON	Ontario
MB	Manitoba	PE	Prince Edward Island
NB	New Brunswick	QC	Quebec
NL	Newfoundland & Labrador	SK	Saskatchewan
NS	Nova Scotia	YT	Yukon
NT	Northwest Territories		

4.2 | BIBLICAL & DEUTEROCANONICAL TEXTS

Note that abbreviations for the Hebrew Bible/Old Testament, New Testament, Apocrypha, and Septuagint titles *do not* require a period and *are not* italicized. For a full list of acceptable abbreviations, including pseudepigraphical writings, the Dead Sea Scrolls and Qumran, Philo, Josephus, Apostolic Fathers, Nag Hammadi, and other ancient texts, consult *SBLHS* §8.

When referencing the book or work in your main body, write out the name in full. Likewise, if the book of the Bible you are referencing begins with a number, and it is the first word in your sentence, write out the number in full (e.g., "...wrote it. 1 Corinthians 12:9 informs us..." would be "...wrote it. First Corinthians 12:9 informs us...")

4.2.1 | APOCRYPHA / DEUTEROCANONICAL BOOKS
SBLHS §8.3.3

Tob	Tobit	Pr Azar	Prayer of Azariah
Jdt	Judith	Sg Three	Song of the 3 Young Men
Add Esth	Additions to Esther	Sus	Susanna
Wis	Wisdom of Solomon	Bel	Bel and the Dragon
Sir	Sirach / Ecclesiasticus	1–2–3–4 Macc	1–2–3–4 Maccabees
Bar	Baruch	1–2 Esd	1–2 Esdras
Ep Jer	Epistle of Jeremiah	Pr Man	Prayer of Manasseh
Add Dan	Additions to Daniel	Ps 151	Psalm 151

4.2.2 | OLD TESTAMENT
SBLHS §8.3.1

Gen	Genesis	Song	Song of Songs / Solomon
Exod	Exodus	Isa	Isaiah
Lev	Leviticus	Jer	Jeremiah
Num	Numbers	Lam	Lamentations
Deut	Deuteronomy	Ezek	Ezekiel
Josh	Joshua	Dan	Daniel
Judg	Judges	Hos	Hosea
Ruth	Ruth	Joel	Joel
1–2 Sam	1–2 Samuel	Amos	Amos
1–2 Kgs	1–2 Kings	Obad	Obadiah
1–2 Chr	1–2 Chronicles	Jonah	Jonah
Ezra	Ezra	Mic	Micah
Neh	Nehemiah	Nah	Nahum
Esth	Esther	Hab	Habakkuk
Job	Job	Zeph	Zephaniah
Ps / Pss	Psalms (Pss for more than 1)	Hag	Haggai
Prov	Proverbs	Zech	Zechariah
Eccl	Ecclesiastes	Mal	Malachi

4.2.3 | NEW TESTAMENT
SBLHS §8.3.2

Matt	Matthew	1–2 Thess	1–2 Thessalonians
Mark	Mark	1–2 Tim	1–2 Timothy
Luke	Luke	Titus	Titus
John	John	Phlm	Philemon
Acts	Acts	Heb	Hebrews
Rom	Romans	Jas	James
1–2 Cor	1–2 Corinthians	1–2 Pet	1–2 Peter
Gal	Galatians	1–2–3 John	1–2–3 John
Eph	Ephesians	Jude	Jude
Phil	Philippians	Rev	Revelation
Col	Colossians		

4.3 | ERAS
SBLHS §8.1.2

Abbrev.	Meaning	Placement	Example
AD	*anno Domini* (in the year of our Lord)	precedes date	AD 150
BC	before Christ	follows date	70 BC
BCE	before the Common Era	follows date	70 BCE
CE	Common Era	follows date	150 CE

Note: *Unless you are forced to (e.g., in a direct quotation of another source), Heritage prefers the use of BC and AD over BCE and CE.*

4.4 | DIVISIONS, UNITS, TEXTS, & VERSIONS
SBLHS §8.2.1

4.4.1 | CANON DIVISIONS

HB	Hebrew Bible
OT	Old Testament
NT	New Testament

4.4.2 | UNITS OF TEXT

ch. / chs.	chapter / chapters
v. / vv.	verse / verses
p. / pp.	page / pages
loc.	location

4.4.3 | ANCIENT TEXTS, TEXT TYPES, & VERSIONS

Byz.	Byzantine	SP	Samaritan Pentateuch
Copt.	Coptic	Syr.	Syriac
LXX	Septuagint	TR	Textus Receptus
MT	Masoretic Text	Vulg.	Vulgate

4.4.4 | MODERN ORIGINAL TEXTS

BF[2]	British and Foreign Bible Societies, 2nd ed.
BHK	Biblia Hebraica, ed. R. Kittel
BHL	Biblia Hebraica Leningradensia, ed. A. Dotan
BHQ	Biblia Hebraica Quinta
BHS	Biblia Hebraica Stuttgartensia
HBCE	The Hebrew Bible: A Critical Edition
ECM	Novum Testamentum Graecum Editio Critica Maior
NA[28]	Novum Testamentum Graece, Nestle-Aland, 28th ed.
SBLGNT	The Greek New Testament: SBL Edition
THGNT	The Tyndale House Greek New Testament
UBS[5]	The Greek New Testament, United Bible Societies, 5th ed.
WH	Westcott-Hort

4.4.5 | MODERN BIBLE TRANSLATIONS / VERSIONS

ASV	American Standard Version
CEB	Common English Bible
CEV	Contemporary English Version
CSB	Christian Standard Bible
ESV	English Standard Version
GNB	Good News Bible
HCSB	Holman Christian Standard Bible
KJV	King James Version
LB	Living Bible
NASB	New American Standard Bible
NEB	New English Bible
NET	New English Translation
NIV	New International Version
NLT	New Living Translation
NRSV	New Revised Standard Version
RSV	Revised Standard Version
TNIV	Today's New International Version

4.5 | COMMENTARIES, REFERENCE WORKS, & JOURNALS

SBLHS §8.4

At the discretion of the professor, students may be allowed to use accepted abbreviations for **commentary series**, **reference works**, and **journals** according to what is found in *SBLHS* §8.4. Abbreviations may only be used in footnotes. In other words, if you decide to use abbreviations in your footnotes, be sure to write out the name in full in your bibliographical entry. Always double-check with your professor to ensure that they accept abbreviations in lieu of full names/titles.

4.5.1 | COMMENTARY SERIES

AYBC	Anchor Yale Bible Commentary
BCBC	Believers Church Bible Commentary
BCOTWP	Baker Commentary on the Old Testament Wisdom and Psalms
BECNT	Baker Exegetical Commentary on the New Testament
BKC	The Bible Knowledge Commentary
EBC	Expositor's Bible Commentary
FOTL	Forms of Old Testament Literature
ICC	International Critical Commentary
ITC	International Theological Commentary
K&D	Keil & Delitzsch
NAC	New American Commentary
NIBC	New International Biblical Commentary
NICNT	New International Commentary on the New Testament
NICOT	New International Commentary on the Old Testament
NIGTC	New International Greek Testament Commentary
NIVAC	NIV Application Commentary
PNTC	Pillar New Testament Commentary
TNTC	Tyndale New Testament Commentaries
TOTC	Tyndale Old Testament Commentaries
WBC	Word Biblical Commentary
ZECNT	Zondervan Exegetical Commentary on the New Testament
ZECOT	Zondervan Exegetical Commentary on the Old Testament
ZIBBC	Zondervan Illustrated Bible Backgrounds Commentary

4.5.2 │ REFERENCE RESOURCES

ABD / AYBD	Anchor Bible Dictionary / Anchor Yale Bible Dictionary
AFAT	Andersen-Forbes Analyzed Text
ANET	Ancient Near Eastern Texts
ANLEX	Analytical Lexicon of the Greek New Testament
BDAG	*A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (3rd ed.) by Bauer, Danker, Arndt & Gingrich (newer)
BAGD	*A Greek-English Lexicon of the New Testament and Other Early Christian Literature* by Bauer, Arndt, Gingrich & Danker (older)
BDB	Brown-Driver-Briggs (Hebrew-English Lexicon)
CHALOT	Concise Hebrew & Aramaic Lexicon of the Old Testament
DBL	Dictionary of Biblical Languages with Semantic Domains
EDNT	Exegetical Dictionary of the New Testament
ESL	Enhanced Strong's Lexicon
HALOT	Hebrew & Aramaic Lexicon of the Old Testament (unabridged)
ISBE	International Standard Bible Encyclopedia
NIDNTT	New International Dictionary of New Testament Theology
NIDNTTE	New International Dictionary of New Testament Theology & Exegesis
NIDOTTE	New International Dictionary of Old Testament Theology & Exegesis
TDNT	Theological Dictionary of the New Testament
TLNT	Theological Lexicon of the New Testament
TLOT	Theological Lexicon of the Old Testament
TWOT	Theological Wordbook of the Old Testament
VONT	Vine's Complete Expository Dictionary of Old and New Testament Words
ZEB	Zondervan Encyclopedia of the Bible

4.6 │ TEXT CRITICAL SYMBOLS

Note*: To input Unicode text critical symbols, write out the "code," then hit Alt + X.*

Symbol	Meaning	Alt-Code
𝔓	Papyrus / papyri	1D513
𝔐	Majority Text	1D510
𝔖	Septuagint (LXX)	1D516
l	Lectionary	1D459

5 │ SPECIFIC ASSIGNMENTS

5.1 │ REVIEW

For specific help on how to write reviews, see §5 of *Survivor's Secrets*, "Writing a Critical Review." Below is a guide on how to format your book review.

5.1.1 │ CITATION GIVEN AT BEGINNING OF REVIEW

If your review begins with the work's information, then use parenthetical citations throughout. The citation at the beginning will be the first element to appear on the first page of your review. It will be positioned at the top of the page and will follow the format of a note/footnote with a few other notable formatting elements: single-spaced, first line flush left, hanging indent of ½ inch, page count. For the page count, be sure to separate the total number of roman numeral pages from the Arabic numeral pages with a plus-sign in between them (+) followed by "pp."

Add a blank line (single-spaced) between your citation and the beginning of your review. Since you've already provided the bibliographic information for your book, use parenthetical citations with either "p." before one page or "pp." before multiple pages.

A bibliography typically won't be necessary for an assignment like this, but if you cite other sources as well, you should include a bibliography. All other sources cited should be placed in footnotes. For an example of this style of book review, see Appendix B: Example Book Review #1.

Example of a citation at the beginning of a book review:

William Westfall, *Two Worlds: The Protestant Culture of Nineteenth-Century Ontario* (Kingston; Montreal: McGill-Queen's University Press, 1989), xii + 273 pp.

5.1.2 │ CITATION GIVEN IN FIRST FOOTNOTE OF REVIEW

If you do not provide the bibliographic information for the book at the beginning of your review, then place a footnote after your first reference to the work (with the proper citation information) and include the following note after your citation: "In order to save space in this review, all references to this work will be given as parenthetical citations in the text." Following this footnoted citation, use parenthetical citations throughout the rest of your document. For an example of this style of book review, see Appendix C: Example Book Review #2.

Example of a citation in the first footnote of a book review:

¹ William Westfall, *Two Worlds: The Protestant Culture of Nineteenth-Century Ontario* (Kingston; Montreal: McGill-Queen's University Press, 1989). In order to save space in this review, all references to this work will be given as parenthetical citations in the text.

5.2 │ BOOK REPORT

A book report is similar to a book review in many ways; however, it lacks the critical appraisal that a book review requires. A book report typically focuses on summarizing the text, in detail, and may involve answering some specific questions to demonstrate not only that the text was read, but that it was adequately understood. As with the book review, a book report should (if appropriate) use parenthetical citations for references to the main work. For more help on book reports, see §6 of *Survivor's Secrets*, "Writing a Book Report."

5.3 │ ANNOTATED BIBLIOGRAPHY²

Turabian §16.2.1

An annotated bibliography serves two different, but overlapping purposes or interests. On the one hand, a researcher might create an annotated bibliography as a method of organizing and summarizing his/her research on a particular subject. A second use of annotated bibliographies is as a stepping-stone to research. In this situation, a researcher might read another person's annotated bibliography as a means of identifying the resources that may be relevant to his/her topic of study.

Annotated bibliographies provide the reader with two important sets of information. First, as a Bibliography it is a listing of available resources. Second, the annotations provide the reader with a brief summary of the content of the resource.

A brief descriptive statement summarizing the content and significance of the book or article cited should follow each citation. The length of the descriptive statement may be as brief as two sentences *if* the student is able to clearly and concisely summarize the focus of the text (see Appendix D.1: Brief Notes). In most cases students should plan on writing a paragraph of three to seven sentences (see Appendix D.2: Extended Notes). Ensure that your annotations begin on a new line under the bibliographical entry, formatted according to the ½ inch hanging indentation. See examples below.

---

² This section is largely taken from Kelvin F. Mutter, "Writing an Annotated Bibliography" in *Survivor's Secrets*.

Examples:

Normal bibliographical entry:	Yalom, Irvin D. *The Theory and Practice of Group Psychotherapy*. 3rd ed. New York: Basic Books, 1985.
Annotated bibliographical entry:	Yalom, Irvin D. *The Theory and Practice of Group Psychotherapy*. 3rd ed. New York: Basic Books, 1985. Based on his experience, and written from a psychodynamic perspective, this is one of the classic texts in group counselling theory. The text clearly describes the stages of group life and the process of doing group counselling. Among the strengths of this text are the five chapters Yalom devotes to discussing the role of the counsellor/therapist in the group process. Also of value is the chapter that discusses "Problem Patients."

APPENDIX A │ EXAMPLE PAPER

Title:
centred, ⅓ down page, 12pt

Hebrews 7:1–28:

Subtitle:
centred, on new line, separated by a blank line, 12pt

A New Covenant Priest after the Order of Melchizedek

Student and Course Information:
centred, near bottom of page, on separate lines, separated by a blank line, 12 pt

Include:
1. Student name
2. Course Code: Course Name
3. Professor Name
4. Due Date

Stu Pendous

BOT500: Introduction to the Old Testament

Dr. Ian J. Vaillancourt

December 1, 2021

Paragraph: First line indented ½ inch, double-spaced, left-aligned, 12pt Times New Roman

Heading Level 1: bold, centred, 12pt space before & after

Introduction

David Peterson, in introducing his work on the Book of Hebrews (hereafter Hebrews), describes the Christian's often awkward relationship with the book:

Block quote: indented ½ inch, single-spaced, blank line before and after, left-aligned, no quotation marks at beginning or end

> At first glance, Hebrews appears to be one of the most difficult NT books to understand and relate to our modern world. Numerous OT quotations and allusions fill its pages and much detail about Israel's priesthood and sacrificial system dominates the argument. By the time some readers get to the comparison between Christ and Melchizedek in Heb. 7, they feel totally lost and wonder about the relevance of it all! … but Hebrews is a gold mine for those who want to dig deeply. There is much treasure here to enrich our understanding of God and his purposes. Every carefully structured section contributes to the development of a central theme, providing distinctive insights into the person and work of the Lord Jesus Christ and the nature of our salvation. Although many OT texts are employed, some sections of Hebrews are based on the exposition of a single text, with others being used in a supportive role. In this way we are shown how to interpret the OT in the light of its fulfilment and can understand how the two divisions of the Christian Bible link together.[1]

Footnote reference: superscript, after punctuation

There is no doubt that what Peterson has said rings true in the minds of many Christians. Perhaps they are still stuck wondering about the relevance of the book, or perhaps they understand, in some way, the presence of its riches without truly understanding the substance of them. Regardless of the situation one finds themselves in, this paper will hopefully serve as contributing one piece to the puzzle that forms the beautiful mosaic that is Hebrews. While much could be said (and has been said) on the very important topic of Melchizedek, and especially his place in Hebrews for defending the supremacy of Christ's priesthood, this paper will merely provide a snapshot of this deep gold mine. Consider this to be an introduction to the subject, as well as a guide for possible routes to be taken in linking the author's usage of the Old Testament texts in his argumentation in Hebrews 7.

In order to accomplish this task, this paper will begin by briefly examining the overall context of Hebrews, laying a foundation as well as setting the stage for what is found in chapter

Footnote: First line indented ½ inch, superscript footnote number, single-spaced

---

[1] David Peterson, "Hebrews," in *New Bible Commentary: 21st Century Edition*, ed. G. J. Wenham et al., 4th ed. (Downers Grove, IL: InterVarsity Press, 1994), 1320.

Page number: Arabic numeral, numbering begins at 1 on first page of paper (not cover page)

Margin: 1 inch

7. Next, the two Old Testament texts that are utilized in chapter 7 will be examined: Genesis 14:18–20 and Psalm 110:4. Following this examination, a brief presentation of extrabiblical material will be provided to demonstrate possible links or common ideas contemporaneous with the author of Hebrews. Finally, all of this information will be utilized in examining chapter 7, with an emphasis on presenting the author's arguments and drawing on possible connections between his words and the sources that have been previously considered. As a result, this paper will seek to clarify the arguments, as well as deepen the knowledge of the reader, in order to better understand this chapter and the obscure, but highly relevant, character of Melchizedek.

Setting the Stage: Placing Chapter 7 Within the Wider Context of Hebrews

Given the purpose of this paper, only a brief overview of Hebrews will be given. First, the authorship of the book remains unknown, though many suggestions have been offered.[2] With regards to its form, James W. Thompson states,

> Although Hebrews contains an epistolary conclusion (13:18–25), the remainder of the book has a totally different character from the Christian epistolary tradition that began with Paul. It lacks the epistolary opening, the common epistolary topics, and the argumentative structure of the Pauline Epistles. Indeed, the author refers to his message as a "word of exhortation" (13:22), a term which is used elsewhere (Acts 13:15) for a synagogue sermon.[3]

---

[2] Thomas D. Lea writes, "The book is anonymous. We find no name for a stated author. … Eastern Christianity viewed Paul as the author," and others have suggested "Luke, Apollos (see Acts 18:24), Barnabas, Priscilla, and Aquila." Thomas D. Lea, *Hebrews & James*, Holman New Testament Commentary (Nashville, TN: Holman Reference, 1999), 1. Likewise, Girdwood and Verkruyse suggest that "arguments have been made for Peter, Jude, Stephen, Aristion, Priscilla, Silas, Timothy, Epaphras, Philip and Mary the mother of Jesus as possible authors of Hebrews," as well as "two other possibilities, … An associate of Paul [and] some other anonymous Christian unknown to us." James Girdwood and Peter Verkruyse, *Hebrews*, College Press NIV Commentary (Joplin, MO: College Press, 1997), Introduction, Authorship. It is worth noting that "In its earliest attested form, the third-century Chester Beatty papyrus (46), [Hebrews] is included, after Romans, among the Pauline epistles." Harold W. Attridge, *The Epistle to the Hebrews: A Commentary on the Epistle to the Hebrews*, ed. Helmut Koester, Hermeneia (Philadelphia: Fortress Press, 1989), 1.

[3] James W. Thompson, "Hebrews, Epistle to The," in *Eerdmans Dictionary of the Bible*, ed. David Noel Freedman, Allen C. Myers, and Astrid B. Beck (Grand Rapids, MI: William B. Eerdmans, 2000), 568.

2

A. T. Robertson remarks that "it begins like a treatise, proceeds like a sermon, and concludes like a letter."[4] Suffice it to say, the style is rather unique among the writings in the New Testament. While much more could be said on the origin, audience, nature, and form of Hebrews, for the purposes of this paper it will have to remain with these brief remarks.

In examining the outline (or literary structure) of Hebrews, multiple outlines have been posited, though only two will be examined here. The first, offered by Donald Guthrie, follows a two-fold division: (1) The Superiority of the Christian Faith (1:1–10:18); and (2) Exhortations (10:19–13:25).[5] Paul Ellingworth, reflecting on Guthrie's outline, states that it "returns to an older tradition in dividing Hebrews into two main parts, doctrinal and practical."[6] The second, put forward by F. F. Bruce, provides a more detailed analysis: (1) The Finality of Christianity (1:1–2:18); (2) The True Home of the People of God (3:1–4:13); (3) The High Priesthood of Christ (4:14–6:20); (4) The Order of Melchizedek (7:1–28); (5) Covenant, Sanctuary and Sacrifice (8:1–10:28); (6) Call to Worship, Faith and Perseverance (10:19–12:29); (7) Concluding Exhortation and Prayer (13:1–21); and (8) Postscript (13:22–25).[7] While both outlines contain subdivisions (which have not been mentioned here), Bruce's outline provides, in the opinion of this writer, a clearer division of the arguments found Hebrews.

With this outline in mind, one can see how the pericope at hand, Hebrews 7:1–28, is sandwiched between the author's description of "the high priesthood of Christ" and the discussion surrounding the "covenant, sanctuary and sacrifice." The author of Hebrews is

---

[4] A. T. Robertson, *Word Pictures in the New Testament*, vol. 5 (Nashville, TN: Broadman Press, 1932), 328.

[5] Donald Guthrie, *The Letter to the Hebrews: An Introduction and Commentary*, TNTC 15 (Downers Grove, IL: IVP Academic, 1983), 63–64.

[6] Paul Ellingworth, *The Epistle to the Hebrews: A Commentary on the Greek Text*, NIGTC (Grand Rapids, MI: Wm. B. Eerdmans, 1993), 50.

[7] F. F. Bruce, *The Epistle to the Hebrews*, rev. ed., NICNT (Grand Rapids, MI: Wm. B. Eerdmans, 1990), vii–x. See also Ellingworth, *Hebrews*, 50–52.

Footnotes:
Single-spaced, with no blank lines between notes

Shortened Footnotes:
Last name, Shortened Title, page#.

3

diligently trying to argue for the superiority of the priesthood of Christ in contradistinction to that of the Levites (or Aaron), resulting in the superiority of the New Covenant over the Old. Central to the author's argument is that the priesthood of Christ is not after the order of the Levites, but rather after the order of Melchizedek.[8] This new priesthood is the basis for establishing a new covenant and a new law. As Wyatt Graham writes, "In the argument of Hebrews, a new priestly office necessitates a new law and new covenant because all are tightly connected."[9] In order to make his point that Christ's priesthood is superior, the author of Hebrews employs two main texts, which are the only texts available, from the Old Testament: Genesis 14:18–20 and Psalm 110:4.[10] Though the references to Melchizedek are few, he is essential to understanding how Christ fulfills his offices of priest and king.[11] In order to better understand this, each of these Old Testament texts will be examined in turn.

Retracing the Old Testament References

Genesis 14:18–20: Abraham and Melchizedek

[Heading Level 2: bold, italics, left-aligned, 12pt space before & after]

Genesis 14:18–20 reads, "And Melchizedek king of Salem brought out bread and wine. (He was a priest of God Most High.) And he blessed him and said, 'Blessed be Abram by God

---

[8] Donald Guthrie writes, "although the method of argument in 7:1ff. borders on the allegorical, the author is clear on the fundamental Christian position that Christ must belong to a higher order than that of Aaron, and in introducing the Melchizedek motive he justifies his contention that, although Christ is not a Priest according to the Aaronic order, he still is a Priest, and not only a Priest but a King." Donald Guthrie, "Hebrews, Epistle to The," in *New Bible Dictionary*, ed. D. R. W. Wood et al., 3rd ed. (Downers Grove, IL: InterVarsity Press, 1996), 461.

[9] Wyatt Graham, "Jesus Introduces a New Priesthood, New Law, and New Covenant," blog, *Wyatt Graham* (blog), February 21, 2021, https://wyattgraham.com/jesus-introduces-a-new-priesthood-new-law-and-new-covenant/.

[10] In the *Septuagint* (LXX) it is Psalm 109:4. See Steeve Bélanger, "L'Épître aux Hébreux dans le contexte spéculatif sur la figure de Melchisédech durant la période du Second Temple de Jérusalem (IIe siècle avant notre ère–Ier siècle de notre ère)," *Annali di Storia dell'Esegesi* 33, no. 1 (January 2016): 38.

[11] As Moses Y. Lee put it, "Despite being one of the least mentioned and most obscure figures in the Old Testament, Melchizedek, the king-priest of Salem, is foundational for understanding how Jesus occupies the offices of king and priest—a dual honor that finds little to no precedent among Israelite kings." Moses Y. Lee, "Who Is Melchizedek?," The Gospel Coalition: U.S. Edition, June 17, 2020, https://www.thegospelcoalition.org/article/jesus-melchizedek/.

Most High, Possessor of heaven and earth; and blessed be God Most High, who has delivered your enemies into your hand!' And Abram gave him a tenth of everything."[12]

In this chapter, there is a battle that takes place between five kings and four kings. As a result, Lot, who was "the son of Abram's brother," is taken captive, for he had been living in Sodom (14:11–12). When Abram is alerted to this, he summons "his trained men" and sets out to rescue Lot (14:13–14). They succeed and recover all that was taken, including Lot (14:15–16). It is in this context that Abram encounters the king of Sodom, but more importantly, the king of Salem, Melchizedek. Before examining the elements of the encounter, it is important to note that in the following chapter, "the LORD made a covenant with Abram" (15:18). Sailhamer remarks that "The purpose of Abraham's covenant is that all the nations be blessed in his 'seed.' This is the Abrahamic covenant, and it is the central covenant of the Pentateuch."[13]

While it may seem that not much is said about Melchizedek, there is much to be said about what is packed into these three verses. First, "His name, *Malkî-ṣedek*, means 'king of righteousness' (Hb. 7:2); the language 'king of Salem,' *melek šālēm*, means literally 'king of peace.'"[14] Second, he is described as being both a king and a priest—a priest-king (14:18). It is significant that he is the king of Salem since Salem "is widely recognized as an ancient name for Jerusalem (*yĕrûšālayim*) in Jewish tradition."[15] Victor P. Hamilton adds, "Ps. 76:3 (Eng. 2) explicitly connects Salem with Jerusalem (Zion)."[16] Third, he is specifically mentioned as being

---

[12] Unless otherwise stated, all English Scripture quotations are taken from *The Holy Bible: English Standard Version* (Wheaton, IL: Crossway Bibles, 2016), Logos Bible Software.

[13] John Sailhamer, *The Meaning of the Pentateuch: Revelation, Composition, and Interpretation* (Downers Grove, IL: IVP Academic, 2009), 369.

[14] Kenneth A. Mathews, *Genesis 11:27–50:26*, NAC 1B (Nashville, TN: Broadman & Holman, 2005), 148. In reflecting on the author of Hebrews' making this connection, Attridge suggests that "As the attestation of the etymologies in Philo and Josephus indicate, we are dealing at this point with standard Jewish interpretations of the name." Attridge, *Hebrews*, 189.

[15] Mathews, *Genesis 11:27–50:26*, 148.

[16] Victor P. Hamilton, *The Book of Genesis: Chapters 1–17*, NICOT (Grand Rapids, MI: Wm. B. Eerdmans, 1990), 409.

5

the "priest of God Most High" (14:18; Hebrew: כֹּהֵן לְאֵל עֶלְיוֹן; Greek: ἱερεὺς τοῦ θεοῦ τοῦ ὑψίστο),[17] who is also mentioned as being the "Maker of heaven and earth" (14:19). Mathews remarks that "'Priest' (*kōhēn*) in v. 18 is its first occurrence in the Bible."[18] Sailhamer, in reflecting on the usage of creation terminology states,

> Melchizedek's reference to "the Most High God" of creation shows that the author of the Pentateuch wants to trace God's plan for the nations back to God's plan for creation. This is the first real link between creation and covenant, or creation and redemption, in the Pentateuch. … Melchizedek's words to Abraham reveal his understanding of the creation blessing that Abraham is about to inherit. … By means of the Melchizedek narrative, the author links the blessings of the Abrahamic covenant to the biblical creation account.[19]

Fourth, Melchizedek blesses Abram (14:19–20a). Mathews writes that "This incident … is the only priestly blessing in Genesis."[20] He not only blesses Abram, but he also blesses "God Most High" and recognizes that Abram's victory was the result of his intervention (14:20a). Fifth, Abram gives Melchizedek a tenth of everything, or a tithe (14:20).

Psalm 110:4: A Priest Forever, After the Order of Melchizedek

Psalm 110:1 and 4 read as follows: "A Psalm of David. The LORD says to my Lord: 'Sit at my right hand, until I make your enemies your footstool.' … The LORD has sworn and will not change his mind, 'You are a priest forever after the order of Melchizedek.'"[21]

It could be argued that without this Psalm, and specifically this verse in the Psalm, the argument of Hebrews would not carry as much force. While only verse 4 is quoted, it will be important to examine the Psalm as a whole. Before digging into Psalm 110, a brief overview of

---

[17] Unless otherwise stated, all Hebrew Old Testament text is taken from *Biblia Hebraica Stuttgartensia: With Werkgroep Informatica, Vrije Universiteit Morphology; Bible. O.T. Hebrew. Werkgroep Informatica, Vrije Universiteit.* (Logos Bible Software, 2006), Logos Bible Software. Unless otherwise stated, all Greek Old Testament text is taken from Alfred Rahlfs, ed., *Septuaginta: With Morphology* (Stuttgart: Deutsche Bibelgesellschaft, 1979), Logos Bible Software.

[18] Mathews, *Genesis 11:27–50:26*, 149.

[19] Sailhamer, *Meaning of the Pentateuch*, 372–73.

[20] Mathews, *Genesis 11:27–50:26*, 149.

[21] I have included verse 1 because it plays an integral part in the book of Hebrews as well.

6

the nature of the book of Psalms is in order. It has been suggested that one should employ "the canonical method of studying … the shape of the Psalter and ask questions about the possibility of a deliberate, rather than random, ordering of the psalms within the book."[22] William P. Brown suggests that "The Psalter, moreover, divides itself five major sections or books": Book I: Psalms 1–41; Book II: Psalms 42–72; Book III: Psalms 73–89; Book IV: 90–106; and Book V: Psalms 107–150.[23] "This outline," according to deClaissé-Walford, Jacobson, and Tanner, "follows the 'five books' of the Psalter as they are presented and preserved in the Masoretic tradition."[24] The separation of these books is marked off by a doxology.[25] Brown suggests that "Psalms 2-89 seem to form a corpus that presents an earthly (i.e., Davidic) view of kingship (i.e., Books I–III), in contrast to Books IV–V (Psalms 90–150), which develop the theme of divine kingship."[26]

More specifically, Psalm 110 is "a royal psalm … probably used originally at the coronation of Judean kings," though others date the psalm to be post-exilic.[27] Regardless, J. Clinton McCann, Jr. suggests that "It is likely that Psalm 110 existed before the exile, but it is clear that the disappearance of the monarchy in 587 BCE would have necessitated a reinterpretation of the psalm."[28] It is important to note this, for Brevard Childs writes,

> Because David's rule had become a type of God's reign, an adumbration of the eschatological rule of God, mythopoetic language could be applied to the reigning monarch as the emissary of God's righteous rule. When the Hebrew psalmist spoke in such an ideal fashion, he was confessing his hope in God's rule which would be ushered

---

[22] Nancy L. deClaissé-Walford, Rolf A. Jacobson, and Beth LaNeel Tanner, eds., *The Book of Psalms*, NICOT (Grand Rapids, MI: Wm. B. Eerdmans, 2014), 21.

[23] William P. Brown, "The Psalms: An Overview," in *The Oxford Handbook of the Psalms*, ed. William P. Brown (New York: Oxford University Press, 2014), 3. For a similar list, see deClaissé-Walford, Jacobson, and Tanner, *Psalms*, 46–47.

[24] deClaissé-Walford, Jacobson, and Tanner, *Psalms*, 46.

[25] Peter C. Craigie and Marvin E. Tate, *Psalms 1–50*, 2nd ed., WBC 19 (Grand Rapids, MI: Zondervan, 2004), 30.

[26] Brown, "Psalms: An Overview," 47.

[27] J. Clinton McCann Jr., *Psalms*, ed. Leander E. Keck, New Interpreter's Bible 4 (Nashville, TN: Abingdon Press, 1996), 1129. "Other royal psalms in the Hebrew Psalter are Pss. 2, 18, 20, 21, 45, 72, 89, 101, 132, and 144." deClaissé-Walford, Jacobson, and Tanner, *Psalms*, 834n1. See also Leslie C. Allen, *Psalms 101–150*, rev. ed., WBC 21 (Nashville, TN: Thomas Nelson, 2002), 113.

[28] McCann, *Psalms*, 1129.

7

in one day by God's anointed. Moreover, there are several clear indices in the present editorial positioning of these royal psalms that they were heard in the post-exilic period as eschatological, indeed as messianic hymns. Although the psalms actualize the reign of God liturgically in a different way from the prophets, both testimonies pointed beyond the historical institution of kingship to an eschatological reality.[29]

If Childs is correct, then there is no question as to the usage of this psalm by the author of Hebrews. In terms of the structure, Allen remarks that "the structure is determined by the oracular introductions of vv 1 and 4, which are both followed by amplifications."[30] John Goldingay remarks that "vv. 1 and 4 might be taken as referring to different people, but Yhwh's oath to the priest is similar to Yhwh's promise to the king, so more likely both designations apply to the same person."[31] He likewise points out that "the psalm is the twin of Ps. 2, which speaks similarly of what Yhwh will do for and through the king."[32] It is worth noting that in Psalm 2:2 one of the subjects is the LORD's "Anointed" and in 2:7 it says, "The LORD said to me, 'You are my Son; today I have begotten you,'" and likewise in 2:12 it states, "Kiss the Son." These parallels cannot be overlooked. Though, moving away from generalities, a proper examination of the language of Psalm 110, specifically verse 4, is in order.

Leslie Allen notes that "The second oracle is a solemn pledge to the king's sacred role in Yahweh's purposes. A divine oath is especially associated with the Davidic covenant. … There was now a divinely appointed successor to the dynastic line of Jebusite priest-kings, but his rule was destined not to be superseded as theirs had been."[33] Tucker and Grant suggest that "the Lord swore to David that he will establish a kingdom for David, and, despite circumstances that may

---

[29] Brevard S. Childs, *Old Testament Theology in a Canonical Context* (Philadelphia: Fortress Press, 1985), 120.

[30] Allen, *Psalms 101–150*, 113.

[31] John Goldingay, *Psalms*, vol. 3, BCOTWP (Grand Rapids, MI: Baker Academic, 2008), 291.

[32] Goldingay, *Psalms*, 3:291.

[33] Allen, *Psalms 101–150*, 116. VanGemeren echoes this: "The irrevocable oath is none other than what the Lord has promised to David pertaining to his dynasty." Willem A. VanGemeren, *Psalms*, ed. Tremper Longman III and David E. Garland, Expositor's Bible Commentary: Revised Edition 5 (Grand Rapids, MI: Zondervan, 2008), 816.

8

challenge that promise, Yahweh affirms that he will not change his mind."[34] Likewise, Hossfeld

and Zenger agree by stating, "Psalm 110 seems to respond to this lament when it so powerfully

emphasizes that YHWH has not retracted his oath to 'David' and does not regret it, but on the

contrary will affirm and fulfill it through the election of a 'new' David."[35] It should be noted

that, in Israel, "the realms of monarchy and priesthood remained relatively separate. But similar

to Melchizedek, the king in Psalm 110 will serve as mediator between Yahweh and his people

even as he fends off the military aggression of the nations."[36] Regardless of when one dates the

psalm, there is clearly a link between the king and the priest, and the fact that the order is after

that of Melchizedek.

An Examination of Pertinent Extrabiblical Literature

Dead Sea Scrolls

With regards to the Dead Sea Scrolls, there are two references found among the Qumran

fragments. The first is 1QGen.Apoc. (specifically 22.14–17), which, according to Nahum M.

Sarna, "does not differ from the Pentateuch in its presentation of the king."[37] The second is

11Q13 (11QMelch), which has been dated to be "between the second half of the second century

BC to the first half of the first century AD."[38] Donald W. Burdick describes the text as being, "an

---

[34] W. Dennis Tucker Jr. and Jamie A. Grant, *Psalms, Volume 2*, NIVAC (Grand Rapids, MI: Zondervan, 2018), 593.

[35] Frank-Lothar Hossfeld and Erich Zenger, *Psalms 3: A Commentary on Psalms 101–150*, ed. Klaus Baltzer, trans. Linda M. Maloney, Hermeneia (Minneapolis, MN: Fortress Press, 2011), 146.

[36] Tucker and Grant, *Psalms*, 593.

[37] Nahum M. Sarna, *Genesis*, JPS Torah Commentary (Philadelphia: Jewish Publication Society, 1989), 380. To the best of my abilities, I examined the text in Martínez and Tigchelaar and it was nearly identical to the biblical text. Florentino García Martínez and Eibert J. C. Tigchelaar, *The Dead Sea Scrolls: Study Edition*, vol. 2 (New York: Brill, 1998), 1206–9.

[38] Chris McKnight, "Melchizedek Scroll," in *Lexham Bible Dictionary*, ed. John D. Barry et al. (Bellingham, WA: Lexham Press, 2016), Logos Bible Software. George Guthrie remarks that this text "dates from around the time of Christ's birth." George H. Guthrie, "Hebrews," in *Commentary on the New Testament Use of the Old Testament*, ed. G. K. Beale and D. A. Carson (Grand Rapids, MI: Baker Academic, 2007), 967.

9

eschatological midrash built on the concept of the Jubilee Year (Lev. 25) and weaving in a

number of eschatological passages." He continues,

> A. S. van der Woude, the original publisher of 11QMelch, saw Melchizedek as playing a significant role, standing in the assembly of God among the angelic beings. There he is depicted as executing divine judgment, which is somehow related to the Jubilee Year. He also seems to be involved either as the one who atones for the sins of the people or as the priest who mediates atonement to them.[39]

George Guthrie remarks that, in this text, "the last 'Jubilee' [is] called the 'Year of

Melchizedek,' in which Melchizedek is said to bring deliverance and salvation to the people of

God by defeating Belial and his evil spirits. … Melchizedek seems to be some type of heavenly

figure, perhaps an exalted angel"[40] He likewise remarks that "the Qumran literature uses

Melchizedek quite differently than does Hebrews."[41] Therefore, even though one could argue for

some parallels, upon further examination it is highly unlikely that they are true parallels, or that

the author of Hebrews was utilizing these sources as a basis of understanding and interpretation.

2 Enoch

There is also a section on Melchizedek found in 2 Enoch, which, while having been dated

to "the latter half of the first century A.D., … was preserved only in Slavonic,"[42] though a Greek

and a Hebrew or Aramaic origin is likely.[43] Lumpkin notes that "of the twenty or more

manuscripts dating from the 13th century A.D. no single one contains the complete text of 2

Enoch. When pieced together there appears to be two versions, … the long and short version."[44]

---

[39] Donald W. Burdick, "Melchizedek," in *The International Standard Bible Encyclopedia*, ed. Geoffrey W. Bromiley, rev. ed., vol. 3 (Grand Rapids, MI: Wm. B. Eerdmans, 1986), 313.
[40] George Guthrie, "Hebrews," 967.
[41] George Guthrie, "Hebrews," 961.
[42] Joseph B. Lumpkin, *The Books of Enoch* (Blountsville, AL: Fifth Estate, 2010), 219. Nickelsburg agrees, remarking that "the book's concern about animal sacrifice appears to presume the existence of the Second Temple." George W. E. Nickelsburg, *Jewish Literature Between the Bible and the Mishnah: A Literary and Historical Introduction*, 2nd ed. (Minneapolis, MN: Fortress Press, 2005), 225.
[43] Nickelsburg, *Jewish Literature*, 225, and Lumpkin, *Books of Enoch*, 222–23.
[44] Lumpkin, *Books of Enoch*, 221. See also Nickelsburg, *Jewish Literature*, 221.

10

Orlov disagrees, believing that there is "no evidence that the second part ever existed separately."[45]

George Guthrie sums up this text by stating, "In the first-century book of *2 Enoch* (71–72) Melchizedek also is a heavenly figure. In this work Melchizedek is saved from the flood so he can continue a line of priests started with Seth. Michael takes the child Melchizedek to paradise, where he is to be a priest forever."[46] Given the debate over date and origin, the material is so far removed from what Hebrews states, that dependency or influence is not likely.

Second Temple Jewish Literature

Philo

Philo does reference Melchizedek in his writings. It should be noted that while Philo tends to allegorize heavily, a few interesting remarks could be made. First, in *On Abraham* 235, he refers to Melchizedek as "the great high priest of the most high God" (Greek: ὁ μέγας ἱερεὺς τοῦ μεγίστου θεοῦ).[47] Second, in *Allegorical Interpretation* 3.79 he writes, "God made Melchisedek, the king of peace, that is of Salem, for that is the interpretation of this name."[48] Third, in *Allegorical Interpretation* 3.82, he views Melchizedek as being "a symbol for the Logos."[49]

---

[45] Andrei A Orlov, "Melchizedek Legend of 2 (Slavonic) Enoch," *Journal for the Study of Judaism in the Persian, Hellenistic and Roman Period* 31, no. 1 (2000): 25.
[46] George Guthrie, "Hebrews," 961.
[47] Philo of Alexandria, *The Works of Philo: Complete and Unabridged*, trans. C. D. Yonge (Peabody, MA: Hendrickson, 1995), 431. Unless otherwise stated, all Greek text for Philo of Alexandria is taken from Philo of Alexandria, *The Works of Philo: Greek Text with Morphology*, ed. Peder Borgen, Kåre Fuglseth, and Roald Skarsten (Bellingham, WA: Logos Bible Software, 2005), Logos Bible Software.
[48] Philo of Alexandria, *Works of Philo: Complete*, 59.
[49] George Guthrie, "Hebrews," 961.

Josephus

Josephus does mention Melchizedek as well. First, in *Antiquities* 1.179–181, where he merely recounts the Genesis account, and second, in *The Wars of the Jews* 6.438, where he interprets Melchizedek's name as "the Righteous King" and describes him as the one who "was [there] the first priest of God, and first built a temple [there], and called the city Jerusalem, which was formerly called Salem."[50]

Targums and Rabbinic Literature

Martin McNamara has noted that in many of the Targums, Melchizedek is identified with Shem (the Great).[51] Given that the author of Hebrews does not make this connection, this section will not be expanded upon.

The Author of Hebrews' Use of These Old Testament Texts

Hebrews 7:1–10 and Genesis 14:18–20

The author of Hebrews seems to devote most of his attention to Psalm 110:4, though it can be argued that he does so in a way in which the thrust of his usage of Psalm 110:4 relies upon the historical account found in Genesis 14:18–20. The author of Hebrews, then, in desiring to make a strong argument for the priesthood of Christ as being superior to that of the Levites, opens up chapter 7 with a recounting of the events found in Genesis 14:18–20 (cf. Heb. 7:1–2, 4, 6, 9–10).[52]

---

[50] Flavius Josephus, *The Works of Josephus: Completed and Unabridged*, trans. William Whiston (Peabody, MA: Hendrickson, 1987), 750. See also Guthrie, "Hebrews," 2007, 961.

[51] Martin McNamara, "Melchizedek: Gen 14,17-20 in the Targums, in Rabbinic and Early Christian Literature," *Biblica* 81, no. 1 (2000): 10–17.

[52] While the entirety of Hebrews 7:1–10 could be seen as a recounting of Genesis 14:18–20, an attempt was made to include only those verses which specifically refer to the account, avoiding the verses which were solely commentary or expansion upon the historical encounter.

12

Verse 1 is a simple recounting of what is recorded in Genesis. Verse 2 provides a discussion on the significance of the name of Melchizedek ("king of righteousness") and that he was the king of Salem ("king of peace"). This would seem to be in line with some of the Jewish sources discussed earlier, namely Philo and Josephus.

It has been suggested that verse 3 be taken as a "hymn to Melchizedek," however, Cockerill argues that there is no need to assume this.[53] This verse, seemingly drawing on Psalm 110:4, is meant to conclude this presentation of Melchizedek as being a rather impressive figure: "The torrent of description in vv. 1–3 has left an overwhelming impression of Melchizedek's greatness."[54] This is evident in verse 4, where the author of Hebrews ensures that his readers do not miss this point!

Verses 5–10 is where the author begins to develop the true point of this chapter: The supremacy of Christ's priesthood over that of the Levites. The author provides three main arguments: (1) The Levites received tithes from their brothers because of the law, while Abraham freely gave a tithe to Melchizedek; (2) The one who blesses is superior to the one blessed, in other words, Abraham was inferior to Melchizedek by virtue of being blessed by him; and (3) Levi (and, more importantly, the descendants of Levi) paid tithes to Melchizedek since "he was in his loins," that is, Abraham, as their representative (or 'federal head'), represented them in his actions.[55] Having made this point, the author then shifts towards developing the argument on the basis of Psalm 110:4.

---

[53] Gareth Lee Cockerill, *The Epistle to the Hebrews*, NICNT (Grand Rapids, MI: Wm. B. Eerdmans, 2012), 298.

[54] Cockerill, *Hebrews*, 306.

[55] Simon J. Kistemaker, *Exposition of the Epistle to the Hebrews*, New Testament Commentary (Grand Rapids, MI: Baker Book House, 1984), 190.

13

Hebrews 7:11–28 and Psalm 110:4

By the time chapter 7 is reached, the author of Hebrews has already cited or alluded to Psalm 110:1 in his opening remarks in Hebrews 1:3 as well as 1:13.[56] It should be noted as well that he cites or alludes to it again in 8:1 and 10:12. According to Allen, "Psalm 110:1 holds the record for being the OT texts most often cited or alluded to in the NT."[57] It is not surprising, then, that the author of Hebrews makes much use of it.

Preceding chapter 7, in specifically dealing with the theme of Melchizedek, the author introduces Psalm 110:4 in Hebrews 5:6, then again in 6:20 (the verse right before 7:1). While these are hints at the importance of Melchizedek, it is not until chapter 7 that this verse is expounded upon and utilized in detail.[58] Specifically, the verse is quoted or alluded to in 7:3, 11, 17, and 21. After the author of Hebrews has revisited the historical account found in Genesis 14:18–20 in 7:1–10, he now embarks on an expanded argument which builds specifically on the language found in Psalm 110:4.

Beginning in verse 11, the author returns once again to a common theme in this book: the contrast of the perfection (τελείωσις, and its variants) in the New Covenant over and against the lack thereof found in the Old (cf. Heb. 2:10; 5:9; 9:9, 11; 10:1, 14; 11:40; 12:2, 23). Verses 11–13 are provided to prove the necessity of another priesthood which is not after the order of

---

[56] We can see from the interaction between Jesus and the Pharisees in Matthew 22:41–45 that there is an assumption—and understanding—that Psalm 110 is messianic. Not only does Jesus understand this, but it is clear from the interaction with the Pharisees that they understood this as well. D. A. Carson writes, "Many but not all Jews in Jesus' day regarded Psalm 110 as messianic. … The widely held, if not dominant, view was that the coming Messiah would be the son of David (cf. *Pss. Sol.* 17)." As a result, "the entrance of Psalm 110 into Christian theology is traceable to Jesus himself. Moreover, it can be credibly argued that *his* approach to the OT is adopted by the NT writers." D. A. Carson, *Matthew*, Expositor's Bible Commentary: Revised Edition 9 (Grand Rapids, MI: Zondervan, 2006), 526–27.

[57] Allen, *Psalms 101–150*, 118. deClaissé-Walford concurs: "The writers of the New Testament quote Psalm 110 some fourteen times, more than any other psalm in the Psalter." Nancy L. deClaissé-Walford, "Psalm 110: Sit at My Right Hand," in *The Book of Psalms*, ed. Nancy L. deClaissé-Walford, Rolf A. Jacobson, and Beth LaNeel Tanner, NICOT (Grand Rapids, MI: Wm. B. Eerdmans, 2014), 838.

[58] Cockerill refers to this chapter as "the long-anticipated exposition of Ps 110:4." Cockerill, *Hebrews*, 293.

14

Aaron. Since both the priesthood and the law given in accordance with the priesthood were imperfect (or left those under its care imperfect; cf. v. 18b–19a), a new priesthood of a different order was needed. Verse 14 provides the "nail in the coffin" of this argument: Christ was of the tribe of Judah, and under the Mosaic law, the tribe of Judah had no formal connection to the priesthood.

Verses 15–19 demonstrate that, since Christ has arisen as a priest after the order of Melchizedek, he has done so not on the basis of "a legal requirement concerning bodily descent, but by the power of an indestructible life" (v. 16). The author of Hebrews then quotes Psalm 110:4b to prove his point. As a result, verses 18–19 provide the clarification that Christ could not have arisen as a result of the legal order of the Levites for it was imperfect. Therefore, this 'new' order, which Christ possesses, is "a better hope … through which we draw near to God" (v. 19).

Verses 20–21 add to the argument that not only is Christ's priesthood greater in duration, but also by virtue of "an oath" (v. 20). In order to prove this point, the author quotes Psalm 110:4a. He has now laid the foundation for his *tour de force*, which culminates in his great crescendo in verses 22–28.

Verse 22 puts the matter plainly: "This makes Jesus the guarantor of a better covenant." Though, the author does not end there. He continues in verses 23–25 to make clear the contrast between the two. The former priests were many for they all faced death, and as a result, they were prevented from "continuing in office" (v. 23). Jesus, on the other hand, possesses "priesthood permanently, because he continues forever" (v. 24). As a result, his intercessory work is perfect and all-encompassing, "since he always lives to make intercession for them" (v. 25).

15

Verses 26–28 continue the contrast, though now on the basis of the sinlessness of Christ. Jesus is described as being "holy, innocent, unstained, separated from sinners, and exalted above the heavens" (v. 26). As a result, he does not need "to offer sacrifices daily, first for his own sins and then for those of the people" (v. 27a). This is because, as a result of his sinlessness, "he did this once for all when he offered up himself" (v.27b). Returning once again to the contrast between the law and the oath, the author remarks that "the law appoints men in their weakness as high priests, but the word of the oath, which came later than the law, appoints a Son who has been made perfect forever" (v. 28).[59]

While possible parallels may exist between the wording or ideas used by the author of Hebrews and other contemporary Jewish sources, it is quite amazing how restrained the author of Hebrews is. Unlike many of the other Jewish sources, the author of Hebrews stays, quite remarkably, close to the biblical data and even in his expansions, does not deviate outside the bounds of what the biblical data provides or implies.[60]

Conclusion

In conclusion, while Melchizedek may seem to be an obscure figure to many readers, an examination of his two mentions in Scripture, namely Genesis 14:18–20 and Psalm 110:4, provide a brief, but a deep source of clues which point to the perfect and perpetual priesthood of Christ. When Christ's priesthood is seen in light of Melchizedek's, it is evident that the implications are that his priesthood exists apart from—and is superior to—that of the Levites. While there are certainly parallels between the ideas or understanding of the author of Hebrews

---

[59] While an examination into whether Melchizedek was a Christophany, or whether he was a man who merely provided a pattern after which Christ's priesthood was taken, though in greater form (perhaps in a type/antitype fashion), would be beneficial, due to space limitations this area will not be examined.

[60] David M. Hay, *Glory at the Right Hand: Psalm 110 in Early Christianity*, Society of Biblical Literature Monograph Series 18 (Nashville, TN: Abingdon Press, 1973), 152–53.

16

and various contemporary Jewish sources, it is quite clear that the author of Hebrews only agreed

with these sources insofar as they remained in line with the biblical data. In other words, the

evidence would show that the author was more concerned with what the Bible had to say, as

opposed to the contemporary stories, myths, legends, and allegories. Jason Byassee, in reflecting

on this subject, issues a pertinent warning,

> If there is one lesson we could learn from all of this, it is that though "Melchizedek is
> minor in Genesis" and "minor in Israel's scripture, … he is major in the book of
> Hebrews. The author of Hebrews uses Melchizedek to build an entire Christology of
> Jesus' eternal priesthood (clearly, we should not judge the importance of biblical motifs
> by the frequency of their appearance!).[61]

If there is anything which has been made evident—strictly by examining the weight and depth of

the author of Hebrews' argumentation drawn from the very limited Old Testament sources—it is

that we should be cautious in our glossing over seemingly unnecessary or "secondary" portions.

The author of Hebrews did not find this very limited data to be insignificant, and we would do

well to follow his lead. Let us mine the depths of God's word for the riches to be found therein,

especially in light of Christ!

---

[61] Jason Byassee, *Psalms 101–150*, Brazos Theological Commentary on the Bible (Grand Rapids, MI: Brazos Press, 2018), 82.

17

Bibliography

Allen, Leslie C. *Psalms 101–150*. Rev. ed. Word Biblical Commentary 21. Nashville, TN: Thomas Nelson, 2002.

Attridge, Harold W. *The Epistle to the Hebrews: A Commentary on the Epistle to the Hebrews*. Edited by Helmut Koester. Hermeneia. Philadelphia: Fortress Press, 1989.

Bélanger, Steeve. "L'Épître aux Hébreux dans le contexte spéculatif sur la figure de Melchisédech durant la période du Second Temple de Jérusalem (IIe siècle avant notre ère–Ier siècle de notre ère)." *Annali di Storia dell'Esegesi* 33, no. 1 (January 2016): 31–77.

Brown, William P. "The Psalms: An Overview." In *The Oxford Handbook of the Psalms*, edited by William P. Brown, 1–23. New York: Oxford University Press, 2014.

Bruce, F. F. *The Epistle to the Hebrews*. Rev. ed. New International Commentary on the New Testament. Grand Rapids, MI: Wm. B. Eerdmans, 1990.

Burdick, Donald W. "Melchizedek." In *The International Standard Bible Encyclopedia*, edited by Geoffrey W. Bromiley, Rev. ed., 3:312–13. Grand Rapids, MI: Wm. B. Eerdmans, 1986.

Byassee, Jason. *Psalms 101–150*. Brazos Theological Commentary on the Bible. Grand Rapids, MI: Brazos Press, 2018.

Carson, D. A. *Matthew*. Expositor's Bible Commentary: Revised Edition 9. Grand Rapids, MI: Zondervan, 2006.

Childs, Brevard S. *Old Testament Theology in a Canonical Context*. Philadelphia: Fortress Press, 1985.

Cockerill, Gareth Lee. *The Epistle to the Hebrews*. New International Commentary on the New Testament. Grand Rapids, MI: Wm. B. Eerdmans, 2012.

Craigie, Peter C., and Marvin E. Tate. *Psalms 1–50*. 2nd ed. Word Biblical Commentary 19. Grand Rapids, MI: Zondervan, 2004.

deClaissé-Walford, Nancy L., Rolf A. Jacobson, and Beth LaNeel Tanner, eds. *The Book of Psalms*. New International Commentary on the Old Testament. Grand Rapids, MI: Wm. B. Eerdmans, 2014.

Ellingworth, Paul. *The Epistle to the Hebrews: A Commentary on the Greek Text*. New International Greek Testament Commentary. Grand Rapids, MI: Wm. B. Eerdmans, 1993.

García Martínez, Florentino, and Eibert J. C. Tigchelaar. *The Dead Sea Scrolls: Study Edition*. Vol. 2. New York: Brill, 1998.

Girdwood, James, and Peter Verkruyse. *Hebrews*. College Press NIV Commentary. Joplin, MO: College Press, 1997.

Goldingay, John. *Psalms*. Vol. 3. Baker Commentary on the Old Testament Wisdom and Psalms. Grand Rapids, MI: Baker Academic, 2008.

Graham, Wyatt. "Jesus Introduces a New Priesthood, New Law, and New Covenant." Blog. *Wyatt Graham* (blog), February 21, 2021. https://wyattgraham.com/jesus-introduces-a-new-priesthood-new-law-and-new-covenant/.

Guthrie, Donald. "Hebrews, Epistle to The." In *New Bible Dictionary*, edited by D. R. W. Wood, I. Howard Marshall, A. R. Millard, J. I. Packer, and D. J. Wiseman, 3rd ed., 458–62. Downers Grove, IL: InterVarsity Press, 1996.

———. *The Letter to the Hebrews: An Introduction and Commentary*. Tyndale New Testament Commentaries 15. Downers Grove, IL: IVP Academic, 1983.

Guthrie, George H. "Hebrews." In *Commentary on the New Testament Use of the Old Testament*, edited by G. K. Beale and D. A. Carson, 919–95. Grand Rapids, MI: Baker Academic, 2007.

Hamilton, Victor P. *The Book of Genesis: Chapters 1–17*. New International Commentary on the Old Testament. Grand Rapids, MI: Wm. B. Eerdmans, 1990.

Hay, David M. *Glory at the Right Hand: Psalm 110 in Early Christianity*. Society of Biblical Literature Monograph Series 18. Nashville, TN: Abingdon Press, 1973.

Hossfeld, Frank-Lothar, and Erich Zenger. *Psalms 3: A Commentary on Psalms 101–150*. Edited by Klaus Baltzer. Translated by Linda M. Maloney. Hermeneia. Minneapolis, MN: Fortress Press, 2011.

Josephus, Flavius. *The Works of Josephus: Completed and Unabridged*. Translated by William Whiston. Peabody, MA: Hendrickson, 1987.

Kistemaker, Simon J. *Exposition of the Epistle to the Hebrews*. New Testament Commentary. Grand Rapids, MI: Baker Book House, 1984.

Lea, Thomas D. *Hebrews & James*. Holman New Testament Commentary. Nashville, TN: Holman Reference, 1999.

Lee, Moses Y. "Who Is Melchizedek?" The Gospel Coalition: U.S. Edition, June 17, 2020. https://www.thegospelcoalition.org/article/jesus-melchizedek/.

Lumpkin, Joseph B. *The Books of Enoch*. Blountsville, AL: Fifth Estate, 2010.

Mathews, Kenneth A. *Genesis 11:27–50:26*. New American Commentary 1B. Nashville, TN: Broadman & Holman, 2005.

Bibliography Entry, Same Author as Previous: Replace name of author with 3-em-dash (———)

19

McCann, J. Clinton, Jr. *Psalms*. Edited by Leander E. Keck. New Interpreter's Bible 4. Nashville, TN: Abingdon Press, 1996.

McKnight, Chris. "Melchizedek Scroll." In *Lexham Bible Dictionary*, edited by John D. Barry, David Bomar, Derek R. Brown, Rachel Klippenstein, Douglas Mangum, Carrie Sinclair Wolcott, Lazarus Wentz, Elliot Ritzema, and Wendy Widder. Bellingham, WA: Lexham Press, 2016. Logos Bible Software.

McNamara, Martin. "Melchizedek: Gen 14,17-20 in the Targums, in Rabbinic and Early Christian Literature." *Biblica* 81, no. 1 (2000): 1–31.

Nickelsburg, George W. E. *Jewish Literature Between the Bible and the Mishnah: A Literary and Historical Introduction*. 2nd ed. Minneapolis, MN: Fortress Press, 2005.

Orlov, Andrei A. "Melchizedek Legend of 2 (Slavonic) Enoch." *Journal for the Study of Judaism in the Persian, Hellenistic and Roman Period* 31, no. 1 (2000): 23–38.

Peterson, David. "Hebrews." In *New Bible Commentary: 21st Century Edition*, edited by G. J. Wenham, J. A. Motyer, D. A. Carson, and R. T. France, 4th ed., 1321–53. Downers Grove, IL: InterVarsity Press, 1994.

Philo of Alexandria. *The Works of Philo: Complete and Unabridged*. Translated by C. D. Yonge. Peabody, MA: Hendrickson, 1995.

———. *The Works of Philo: Greek Text with Morphology*. Edited by Peder Borgen, Kåre Fuglseth, and Roald Skarsten. Bellingham, WA: Logos Bible Software, 2005. Logos Bible Software.

Robertson, A. T. *Word Pictures in the New Testament*. Vol. 5. Nashville, TN: Broadman Press, 1932.

Sailhamer, John. *The Meaning of the Pentateuch: Revelation, Composition, and Interpretation*. Downers Grove, IL: IVP Academic, 2009.

Sarna, Nahum M. *Genesis*. JPS Torah Commentary. Philadelphia: Jewish Publication Society, 1989.

Thompson, James W. "Hebrews, Epistle to The." In *Eerdmans Dictionary of the Bible*, edited by David Noel Freedman, Allen C. Myers, and Astrid B. Beck, 568–70. Grand Rapids, MI: William B. Eerdmans, 2000.

Tucker, W. Dennis, Jr., and Jamie A. Grant. *Psalms, Volume 2*. NIV Application Commentary. Grand Rapids, MI: Zondervan, 2018.

VanGemeren, Willem A. *Psalms*. Edited by Tremper Longman III and David E. Garland. Expositor's Bible Commentary: Revised Edition 5. Grand Rapids, MI: Zondervan, 2008.

20

APPENDIX B │ EXAMPLE REVIEW #1: CITATION AT BEGINNING

Book Review:

Two Worlds: The Protestant Culture of Nineteenth-Century Ontario by William Westfall

Stu Pendous

THH606: Canadian Evangelicalism

Dr. Michael A.G. Haykin

June 10, 2019

William Westfall, *Two Worlds: The Protestant Culture of Nineteenth-Century Ontario* (Kingston; Montreal: McGill-Queen's University Press, 1989), xii + 273 pp.

Introduction

If one were to find themselves in a historical part of Ontario, one would immediately be drawn to the towering Gothic churches which dominate many of the historical districts. These buildings, which draw the onlooker to contemplate a world of times past, illustrate the shell of Protestantism that once dominated the landscape. These churches, while being mostly abandoned or converted into other spaces, tell a tale of a once-vibrant and ever-adapting Protestantism which involved itself in the daily life of Ontarians. The onlooker may find themselves befuddled at the glorious remains of this past culture, especially when one considers the current state of affairs. The disconnect between the culture that produced these monuments seems so distant and lost to the modern man. This is where one would do well to become acquainted with William Westfall's *Two Worlds: The Protestant Culture of Nineteenth-Century Ontario*.

Westfall's book is divided into seven chapters, each building on that which preceded. The first section of this review will be setting the stage, so to speak, by providing a brief summary of each chapter. This review will then conclude with a critical analysis of the book.

Summary

1. The Dominion of the Lord: Protestant Ontario and the Study of Religion and Culture

Westfall begins the book by introducing the reader to two main concepts: (1) the Canadian landscape, especially as it relates to Ontario Protestantism; and (2) important factors in the study of religion and culture. In the telling of Canada's story, he remarks that "The myth of our creation is a decidedly materialistic one" (p. 3). Invoking the usage of the Psalm 82 in the Canadian motto, he remarks that it "brings together a material vision and a spiritual vision that

1

point in two very different directions" (p. 4). "The Victorian cosmology," according to Westfall, "was made up of two worlds: the material and the moral, the human and the divine, or, to use the language of the age, the secular and the sacred" (p. 8). These dualistic worlds, however, were interpreted differently by the different cultures which existed in Upper Canada during the early Victorian period. The dominant Protestant groups during this period were the Methodists, Presbyterians, Baptists, and Anglicans (p. 10).

In seeking to clarify the nature of his study, Westfall asserts two main ideas. First, "the sacred must be returned to the history of religion in Canada, for it is the sacred that makes religion a meaningful category of historical analysis" (p. 18). Second, that he is proceeding "from a different set of assumptions about the nature of history and culture.… In essence the study is a search for form rather than content" (p. 18). Having laid this foundation, Westfall proceeds to dive into the religious and cultural moment of early nineteenth-century Ontario.

2. Order and Experience: The Religious and Cultural Roots of Protestant Ontario

Beginning with the early part of the nineteenth century, Westfall introduces his readers to two notable men: John Strachan and Egerton Ryerson. By utilizing a sermon preached by Strachan at the funeral of Bishop Jacob Mountain, who had served for over thirty years as the first Anglican Bishop of Quebec, Westfall demonstrates that, at that time, two competing cultures (and religions) were at play—the culture/religion of order and the culture/religion of experience. Strachan, an Anglican, represented the religion of order, while Ryerson, a Methodist, represented the religion of experience. These two groups were engaged in a "battle over which pattern should dominate the way Upper Canada interpreted God and the world" (p. 30). As the culture of Upper Canada was undergoing change, both of these groups found themselves caught

2

in the everchanging nature of cultural and religious adaptation. Westfall asserts that the Victorian period was marked by Romanticism, which posed a challenge to both cultures in different ways.

3. The Tempering of Revivalism and the Transformation of Experience

Westfall deals first with the religion of experience. This was most evident in the cultural and religious assumptions of the revivalists, most importantly the Methodists. "Methodism," according to Westfall, "linked God and experience; it tied the culture of experience to the sacred" (p. 51). Though revivalism caused quite a stir in Ontario during the early nineteenth century, it eventually realized that it needed to produce a religious milieu that would provide more stability and longevity for its adherents. In essence, the revivalism of the Methodists needed tempering in order to be practically sustained. As a result of such changes, the Methodists found themselves adopting a religious culture which resembled many of the other Protestant groups in Ontario. This "new Methodism emphasized moderation, gradualism, and the central place of the institutions of a well-established church in the religious life of the individual. A religious experience was no longer seen primarily as a sudden conversion which was followed by a life of separation from the world" (p. 78). To put matters another way, "The religion of experience had become a romantic evangelicalism" (p. 79). Finding common ground with old foes, they embarked on a mission to combat "the prospect that materialism would undermine the religious character of society…. secularism became the common and omnipresent enemy" (p. 80).

4. The Alliance of Church and State: Dissolving the Religion of Order

Though the tempering of revivalism was taking place, much to the delight of many who found themselves in the culture of order, the religion of order was facing its own paradigm shift. The religion of order, which based itself on maintaining a reciprocating relationship with the

3

state, was realizing that the hopes of instituting an establishment church in Canada were quickly

dissolving. Since the justification for an establishment rested upon pragmatism, when the state

decided it was going to be pursuing secularism, as well as depending on economic development

for moral stability, the establishment was completely broken down. This led the establishment

churches to rethink their position and adopt an approach known as voluntarism (p. 105). This led

to a reorganizing of the church. This also led to the formation of what Westfall calls the

"Protestant alliance" (p. 84), for "once the establishment had disappeared, the old battle between

church and dissent had little meaning: former enemies became allies, if not friends" (p. 83).

Together, a new culture was formed that, while borrowing from, or building on, the previous two

cultures, was mainly an attempt to respond to the cultural and political tides of Victorian Canada.

In describing this reality, Westfall writes,

Citations in Block Quotes: Same principles as in-text, parenthetical citations, except the punctuation *precedes* the citation

> The doctrine of the church, the emphasis on historical continuity, and the new language of romanticism all point towards a new representation of the church and the world. Whereas establishmentarianism had emphasized the links between the church, society, and the world, the new culture pulled the church away from society and the state and constructed a counterworld of the sacred that stood against the values and beliefs of the new secular society. (p. 122)

In keeping with the Victorian dualism of sacred and secular, this new religious culture found

itself caught in tension: "On the one hand the Protestant alliance feared the new state and the

new society; on the other, it needed the state to help it transform the new society into a Protestant

garden" (pp. 123–124). It is with this—the Protestant alliance living in tension with the

surrounding culture—that Westfall proceeds to explain how this new culture explained two very

important questions of any culture: the meaning of place and the meaning of time (p. 126). The

following two chapters deal with these questions, respectively.

4

5. Epics in Stone: Placing the Sacred in a Secular World

In dealing with the question of how this new culture addressed the meaning of place, Westfall provides a rather thorough analysis of the architectural innovations and revolutions that took place in Victorian Ontario. In essence, the romanticism of the era paired with the pressing need of the Protestants to establish themselves as the *sacred* entity in society led to an abandonment of the neo-classical architectural style and towards a reviving of the Gothic—the medieval style (p. 127). For the Protestants, "the difference between these [neo-classical and Gothic] 'styles' marked the difference between paganism and Christianity; to choose Gothic was to choose Christianity" (p. 135). All the main denominations took up the Gothic style since it was "a Christian style of architecture" (p. 135) and "could help to win the world for Christ" (p. 138). Though, an odd phenomenon took place. As the various denominations and churches sought to be practical and build churches more suited to their needs, they essentially customized the Gothic design and defined "what was in effect an Ontario architectural style" (p. 157). The Gothic church became "a sign of the future kingdom, a part of a new heaven that might transform the old earth" (p. 145). This shift in architectural style was meant to make a statement within the secular society, both to those who were outside and looking on and those who were inside and looking from within.

6. Progress and Millennium: The Structure of Time

The second question that the new culture wrestled with was the meaning of time. Even though the Victorian mind was dominated by a dualistic outlook on society and life (sacred and secular), many Victorians believed that *time* would bring about the inevitable merging of these two seemingly opposing spheres (p. 159). At this time, and perhaps as a direct result of the religion of experience responding to the tempering of revivalism in the church and the

5

secularization of society at large, there was "a major outbreak of millennial expectancy" (p. 165). These sectarian groups tended to focus on emphasizing the corruption and waywardness of the churches as well as society and the only possible explanation, according to them, was that they were in the last days, with the only possible solution being the imminent return of Christ to establish his millennial reign (these groups tended to be premillennial). Westfall notes that, as a result of Canada growing so rapidly, "the rush of social and economic development left a vacuum in which sectarianism flourished" (p. 174). Among these sectarian groups were the Millerites, Irvingites, Plymouth Brethren, and Mormons (pp. 166–168). The churches responded to these sectarians with their own interpretation of the millennium—postmillennialism (p. 184). As Westfall summarizes, "The millennium would grow gradually as Christians converted the world to Christ" (p. 184). Those advocating for postmillennialism seized the advancement of technology as justification for their perspective (p. 186). The postmillennial desire to Christianize society resulted in the development of "missionary societies, temperance organizations, and in time the social gospel" (pp. 187–188).

7. With Confident but Questioning Hope

This final chapter was more-or-less a summation and recounting of the material covered in the book. It rehashed certain themes and brought to the fore that which was important to consider in the overall question of religion and culture, especially as it pertains to Victorian Ontario.

Critical Analysis

When it comes to examining Westfall's thesis, it can be argued quite strongly that he succeeded in proving the necessity of returning "the sacred … to the history of religion in Canada" (p. 18). One cannot escape the fact that most of Canada, even to this day, has been (and

6

still is) shaped largely by the Christian heritage it possesses. Mark Noll describes the series in which this book is found, "McGill-Queen's Studies in the History of Religion," to be "a significant force in reasserting the centrality of religion in Canadian self-understanding."[1] This is certainly true of this book on its own.

One of Westfall's strongest points was in the utilization of key figures and their respective works, quoting from "substantial primary documentation"[2] and painting in the mind of the reader a wonderful image of the differing worldviews that existed among Ontario Protestants (and by extension the Victorian culture at large) during the nineteenth century. His ability to masterfully group ideas and movements together, often using what Brian Clarke refers to as his "predilection for pairs,"[3] allows the reader to easily grasp the issues and the differences that were shaping not only the Victorian Ontario culture, but specifically the Protestants.

Noll asserts that "Westfall has written a wide-ranging interpretive essay with architectural illustrations."[4] The scope and breadth of issues covered in the book may be due to Westfall's desire to seek out "form rather than content" (p. 18). The rhetorical effectiveness of grouping worldviews, movements, and figures under neat umbrellas may aid in constructing a helpful metanarrative to the uninitiated reader, but perhaps it attempts to make things fit together a little too neatly. This is most clear in John Stackhouse's concern with the vastness of the groups Westfall groups under the banner of "premillennialism." Stackhouse writes, "these different groups began for a variety of reasons" and "the fact that they agreed on the basic tenets of premillennialism fits Westfall's model nicely indeed, but these groups themselves, at least,

---

[1] Mark A. Noll, review of *Two Worlds: The Protestant Culture of Nineteenth-Century Ontario*, by William Westfall, *Fides et Historia* 23, no. 2 (Summer 1991): 91.
[2] John G. Stackhouse, review of *Two Worlds: The Protestant Culture of Nineteenth-Century Ontario*, by William Westfall, *Crux* 26, no. 3 (September 1990): 47.
[3] Brian P. Clarke, review of *Two Worlds: The Protestant Culture of Nineteenth-Century Ontario*, by William Westfall, *Method & Theory in the Study of Religion* 2, no. 2 (Fall 1990): 275.
[4] Noll, review of *Two Worlds*, 91.

7

References to other works:
When a review requires interaction with other sources (in addition to the main source), put all references to these additional sources in footnotes, as you would for an essay/paper

would have traced their ethos and appeal to other concerns as well. One wonders, then, if this single general explanation can suffice, as suggestive as it surely is."[5] Likewise, in agreement with Stewart Gill, Westfall's use of Romanticism was not entirely clear and, to the reader who is unfamiliar with what Romanticism is, they may find themselves without much help in accurately and concretely defining the term as it is used.[6]

The inclusion of images and pictures of the various churches that Westfall describes in chapter 5 will serve as a great aid to the reader, adding a visual element to either clarify or solidify the textual descriptions offered. Though, one point of critique would be that the author could have served the reader by including a definition (or description) of the three parts consisting of a Gothic church: the nave, the chancel, and the porch. It would seem these elements were merely assumed to be known in the mind of the reader.

If the reader finds themselves unfamiliar with Canadian history and, specifically, key events and issues which were shaping the Canadian landscape, they may find themselves either lost or confused at some points. Certain elements of Canadian history and culture are assumed by the author, and, while a reader who is already familiar with Canadian history may easily fit the author's references into a mental timeline or map, the reader who is not as familiar will find themselves unsure as to the referent's importance, significance, or purpose in the overall argument. Perhaps two elements, one informational and the other stylistic, could have aided the book in this regard. The first would have been to include more detailed notes in order to inform the reader as to the dating of certain events, or persons, and a brief explanation of its origination and significance. The second would be following from the first, and is an ongoing debate

---

[5] Stackhouse, review of *Two Worlds*, 47.
[6] Stewart D. Gill, review of *Two Worlds: The Protestant Culture of Nineteenth-Century Ontario*, by William Westfall, *Reformed Theological Review* 50, no. 3 (September 1991): 108.

8

between authors, publishers, and readers: having footnotes instead of endnotes—a point with which Jones is in agreement.[7]

Overall, the book was a joy to read and provided a helpful framework for working through the cultural and religious changes which occurred in Protestant Ontario in the nineteenth century. While not exhaustive, it is a provocative read which will introduce the amateur historian to fascinating connections and concepts and will challenge the mature historian to possibly rethink his understanding of certain elements of this time period.

---

[7] Elwood Jones, review of *Two Worlds: The Protestant Culture of Nineteenth-Century Ontario*, by William Westfall, *Journal of the Canadian Church Historical Society* 32, no. 1 (April 1990): 28.

9

Bibliography:
If a review only interacts with one work, then a bibliography is not necessary. But in this case of this review, other works were consulted and therefore a bibliography is required.

Bibliography

Clarke, Brian P. Review of *Two Worlds: The Protestant Culture of Nineteenth-Century Ontario*, by William Westfall. *Method & Theory in the Study of Religion* 2, no. 2 (Fall 1990): 267–95.

Gill, Stewart D. Review of *Two Worlds: The Protestant Culture of Nineteenth-Century Ontario*, by William Westfall. *Reformed Theological Review* 50, no. 3 (September 1991): 107–8.

Jones, Elwood. Review of *Two Worlds: The Protestant Culture of Nineteenth-Century Ontario*, by William Westfall. *Journal of the Canadian Church Historical Society* 32, no. 1 (April 1990): 26–28.

Noll, Mark A. Review of *Two Worlds: The Protestant Culture of Nineteenth-Century Ontario*, by William Westfall. *Fides et Historia* 23, no. 2 (Summer 1991): 80–104.

Stackhouse, John G. Review of *Two Worlds: The Protestant Culture of Nineteenth-Century Ontario*, by William Westfall. *Crux* 26, no. 3 (September 1990): 46–47.

Book Review:

Two Worlds: The Protestant Culture of Nineteenth-Century Ontario by William Westfall

Stu Pendous

THH606: Canadian Evangelicalism

Dr. Michael A.G. Haykin

June 10, 2019

Introduction

If one were to find themselves in a historical part of Ontario, one would immediately be drawn to the towering Gothic churches which dominate many of the historical districts. These buildings, which draw the onlooker to contemplate a world of times past, illustrate the shell of Protestantism that once dominated the landscape. These churches, while being mostly abandoned or converted into other spaces, tell a tale of a once-vibrant and ever-adapting Protestantism which involved itself in the daily life of Ontarians. The onlooker may find themselves befuddled at the glorious remains of this past culture, especially when one considers the current state of affairs. The disconnect between the culture that produced these monuments seems so distant and lost to the modern man. This is where one would do well to become acquainted with William Westfall's *Two Worlds: The Protestant Culture of Nineteenth-Century Ontario*.[1]

Westfall's book is divided into seven chapters, each building on that which preceded. The first section of this review will be setting the stage, so to speak, by providing a brief summary of each chapter. This review will then conclude with a critical analysis of the book.

Summary

1. The Dominion of the Lord: Protestant Ontario and the Study of Religion and Culture

Westfall begins the book by introducing the reader to two main concepts: (1) the Canadian landscape, especially as it relates to Ontario Protestantism; and (2) important factors in the study of religion and culture. In the telling of Canada's story, he remarks that "The myth of our creation is a decidedly materialistic one" (p. 3). Invoking the usage of the Psalm 82 in the Canadian motto, he remarks that it "brings together a material vision and a spiritual vision that

---

[1] William Westfall, *Two Worlds: The Protestant Culture of Nineteenth-Century Ontario* (Kingston; Montreal: McGill-Queen's University Press, 1989). In order to save space in this review, all references to this work will be given as parenthetical citations in the text.

1

Subsequent Citations: Given as in-text parenthetical citations preceded by "p." or "pp." with punctuation following the citation

Citation of work being reviewed: First footnote, following footnote style, with no page information added. Add sentence about future references to this work being in-text parenthetical citations

point in two very different directions" (p. 4). "The Victorian cosmology," according to Westfall, "was made up of two worlds: the material and the moral, the human and the divine, or, to use the language of the age, the secular and the sacred" (p. 8). These dualistic worlds, however, were interpreted differently by the different cultures which existed in Upper Canada during the early Victorian period. The dominant Protestant groups during this period were the Methodists, Presbyterians, Baptists, and Anglicans (p. 10).

In seeking to clarify the nature of his study, Westfall asserts two main ideas. First, "the sacred must be returned to the history of religion in Canada, for it is the sacred that makes religion a meaningful category of historical analysis" (p. 18). Second, that he is proceeding "from a different set of assumptions about the nature of history and culture.… In essence the study is a search for form rather than content" (p. 18). Having laid this foundation, Westfall proceeds to dive into the religious and cultural moment of early nineteenth-century Ontario.

2. Order and Experience: The Religious and Cultural Roots of Protestant Ontario

Beginning with the early part of the nineteenth century, Westfall introduces his readers to two notable men: John Strachan and Egerton Ryerson. By utilizing a sermon preached by Strachan at the funeral of Bishop Jacob Mountain, who had served for over thirty years as the first Anglican Bishop of Quebec, Westfall demonstrates that, at that time, two competing cultures (and religions) were at play—the culture/religion of order and the culture/religion of experience. Strachan, an Anglican, represented the religion of order, while Ryerson, a Methodist, represented the religion of experience. These two groups were engaged in a "battle over which pattern should dominate the way Upper Canada interpreted God and the world" (p. 30). As the culture of Upper Canada was undergoing change, both of these groups found themselves caught

2

in the everchanging nature of cultural and religious adaptation. Westfall asserts that the Victorian period was marked by Romanticism, which posed a challenge to both cultures in different ways.

3. The Tempering of Revivalism and the Transformation of Experience

Westfall deals first with the religion of experience. This was most evident in the cultural and religious assumptions of the revivalists, most importantly the Methodists. "Methodism," according to Westfall, "linked God and experience; it tied the culture of experience to the sacred" (p. 51). Though revivalism caused quite a stir in Ontario during the early nineteenth century, it eventually realized that it needed to produce a religious milieu that would provide more stability and longevity for its adherents. In essence, the revivalism of the Methodists needed tempering in order to be practically sustained. As a result of such changes, the Methodists found themselves adopting a religious culture which resembled many of the other Protestant groups in Ontario. This "new Methodism emphasized moderation, gradualism, and the central place of the institutions of a well-established church in the religious life of the individual. A religious experience was no longer seen primarily as a sudden conversion which was followed by a life of separation from the world" (p. 78). To put matters another way, "The religion of experience had become a romantic evangelicalism" (p. 79). Finding common ground with old foes, they embarked on a mission to combat "the prospect that materialism would undermine the religious character of society.… secularism became the common and omnipresent enemy" (p. 80).

4. The Alliance of Church and State: Dissolving the Religion of Order

Though the tempering of revivalism was taking place, much to the delight of many who found themselves in the culture of order, the religion of order was facing its own paradigm shift. The religion of order, which based itself on maintaining a reciprocating relationship with the

3

state, was realizing that the hopes of instituting an establishment church in Canada were quickly dissolving. Since the justification for an establishment rested upon pragmatism, when the state decided it was going to be pursuing secularism, as well as depending on economic development for moral stability, the establishment was completely broken down. This led the establishment churches to rethink their position and adopt an approach known as voluntarism (p. 105). This led to a reorganizing of the church. This also led to the formation of what Westfall calls the "Protestant alliance" (p. 84), for "once the establishment had disappeared, the old battle between church and dissent had little meaning: former enemies became allies, if not friends" (p. 83). Together, a new culture was formed that, while borrowing from, or building on, the previous two cultures, was mainly an attempt to respond to the cultural and political tides of Victorian Canada. In describing this reality, Westfall writes,

Citations in Block Quotes: Same principles as in-text, parenthetical citations, except the punctuation *precedes* the citation

> The doctrine of the church, the emphasis on historical continuity, and the new language of romanticism all point towards a new representation of the church and the world. Whereas establishmentarianism had emphasized the links between the church, society, and the world, the new culture pulled the church away from society and the state and constructed a counterworld of the sacred that stood against the values and beliefs of the new secular society. (p. 122)

In keeping with the Victorian dualism of sacred and secular, this new religious culture found itself caught in tension: "On the one hand the Protestant alliance feared the new state and the new society; on the other, it needed the state to help it transform the new society into a Protestant garden" (pp. 123–124). It is with this—the Protestant alliance living in tension with the surrounding culture—that Westfall proceeds to explain how this new culture explained two very important questions of any culture: the meaning of place and the meaning of time (p. 126). The following two chapters deal with these questions, respectively.

4

5. Epics in Stone: Placing the Sacred in a Secular World

In dealing with the question of how this new culture addressed the meaning of place, Westfall provides a rather thorough analysis of the architectural innovations and revolutions that took place in Victorian Ontario. In essence, the romanticism of the era paired with the pressing need of the Protestants to establish themselves as the *sacred* entity in society led to an abandonment of the neo-classical architectural style and towards a reviving of the Gothic—the medieval style (p. 127). For the Protestants, "the difference between these [neo-classical and Gothic] 'styles' marked the difference between paganism and Christianity; to choose Gothic was to choose Christianity" (p. 135). All the main denominations took up the Gothic style since it was "a Christian style of architecture" (p. 135) and "could help to win the world for Christ" (p. 138). Though, an odd phenomenon took place. As the various denominations and churches sought to be practical and build churches more suited to their needs, they essentially customized the Gothic design and defined "what was in effect an Ontario architectural style" (p. 157). The Gothic church became "a sign of the future kingdom, a part of a new heaven that might transform the old earth" (p. 145). This shift in architectural style was meant to make a statement within the secular society, both to those who were outside and looking on and those who were inside and looking from within.

6. Progress and Millennium: The Structure of Time

The second question that the new culture wrestled with was the meaning of time. Even though the Victorian mind was dominated by a dualistic outlook on society and life (sacred and secular), many Victorians believed that *time* would bring about the inevitable merging of these two seemingly opposing spheres (p. 159). At this time, and perhaps as a direct result of the religion of experience responding to the tempering of revivalism in the church and the

5

secularization of society at large, there was "a major outbreak of millennial expectancy" (p. 165). These sectarian groups tended to focus on emphasizing the corruption and waywardness of the churches as well as society and the only possible explanation, according to them, was that they were in the last days, with the only possible solution being the imminent return of Christ to establish his millennial reign (these groups tended to be premillennial). Westfall notes that, as a result of Canada growing so rapidly, "the rush of social and economic development left a vacuum in which sectarianism flourished" (p. 174). Among these sectarian groups were the Millerites, Irvingites, Plymouth Brethren, and Mormons (pp. 166–168). The churches responded to these sectarians with their own interpretation of the millennium—postmillennialism (p. 184). As Westfall summarizes, "The millennium would grow gradually as Christians converted the world to Christ" (p. 184). Those advocating for postmillennialism seized the advancement of technology as justification for their perspective (p. 186). The postmillennial desire to Christianize society resulted in the development of "missionary societies, temperance organizations, and in time the social gospel" (pp. 187–188).

7. With Confident but Questioning Hope

This final chapter was more-or-less a summation and recounting of the material covered in the book. It rehashed certain themes and brought to the fore that which was important to consider in the overall question of religion and culture, especially as it pertains to Victorian Ontario.

Critical Analysis

When it comes to examining Westfall's thesis, it can be argued quite strongly that he succeeded in proving the necessity of returning "the sacred … to the history of religion in Canada" (p. 18). One cannot escape the fact that most of Canada, even to this day, has been (and

6

still is) shaped largely by the Christian heritage it possesses. Mark Noll describes the series in which this book is found, "McGill-Queen's Studies in the History of Religion," to be "a significant force in reasserting the centrality of religion in Canadian self-understanding."[2] This is certainly true of this book on its own.

One of Westfall's strongest points was in the utilization of key figures and their respective works, quoting from "substantial primary documentation"[3] and painting in the mind of the reader a wonderful image of the differing worldviews that existed among Ontario Protestants (and by extension the Victorian culture at large) during the nineteenth century. His ability to masterfully group ideas and movements together, often using what Brian Clarke refers to as his "predilection for pairs,"[4] allows the reader to easily grasp the issues and the differences that were shaping not only the Victorian Ontario culture, but specifically the Protestants.

Noll asserts that "Westfall has written a wide-ranging interpretive essay with architectural illustrations."[5] The scope and breadth of issues covered in the book may be due to Westfall's desire to seek out "form rather than content" (p. 18). The rhetorical effectiveness of grouping worldviews, movements, and figures under neat umbrellas may aid in constructing a helpful metanarrative to the uninitiated reader, but perhaps it attempts to make things fit together a little too neatly. This is most clear in John Stackhouse's concern with the vastness of the groups Westfall groups under the banner of "premillennialism." Stackhouse writes, "these different groups began for a variety of reasons" and "the fact that they agreed on the basic tenets of premillennialism fits Westfall's model nicely indeed, but these groups themselves, at least,

---

[2] Mark A. Noll, review of *Two Worlds: The Protestant Culture of Nineteenth-Century Ontario*, by William Westfall, *Fides et Historia* 23, no. 2 (Summer 1991): 91.

[3] John G. Stackhouse, review of *Two Worlds: The Protestant Culture of Nineteenth-Century Ontario*, by William Westfall, *Crux* 26, no. 3 (September 1990): 47.

[4] Brian P. Clarke, review of *Two Worlds: The Protestant Culture of Nineteenth-Century Ontario*, by William Westfall, *Method & Theory in the Study of Religion* 2, no. 2 (Fall 1990): 275.

[5] Noll, review of *Two Worlds*, 91.

7

would have traced their ethos and appeal to other concerns as well. One wonders, then, if this single general explanation can suffice, as suggestive as it surely is."[6] Likewise, in agreement with Stewart Gill, Westfall's use of Romanticism was not entirely clear and, to the reader who is unfamiliar with what Romanticism is, they may find themselves without much help in accurately and concretely defining the term as it is used.[7]

The inclusion of images and pictures of the various churches that Westfall describes in chapter 5 will serve as a great aid to the reader, adding a visual element to either clarify or solidify the textual descriptions offered. Though, one point of critique would be that the author could have served the reader by including a definition (or description) of the three parts consisting of a Gothic church: the nave, the chancel, and the porch. It would seem these elements were merely assumed to be known in the mind of the reader.

If the reader finds themselves unfamiliar with Canadian history and, specifically, key events and issues which were shaping the Canadian landscape, they may find themselves either lost or confused at some points. Certain elements of Canadian history and culture are assumed by the author, and, while a reader who is already familiar with Canadian history may easily fit the author's references into a mental timeline or map, the reader who is not as familiar will find themselves unsure as to the referent's importance, significance, or purpose in the overall argument. Perhaps two elements, one informational and the other stylistic, could have aided the book in this regard. The first would have been to include more detailed notes in order to inform the reader as to the dating of certain events, or persons, and a brief explanation of its origination and significance. The second would be following from the first, and is an ongoing debate

---

[6] Stackhouse, review of *Two Worlds*, 47.
[7] Stewart D. Gill, review of *Two Worlds: The Protestant Culture of Nineteenth-Century Ontario*, by William Westfall, *Reformed Theological Review* 50, no. 3 (September 1991): 108.

8

between authors, publishers, and readers: having footnotes instead of endnotes—a point with which Jones is in agreement.[8]

Overall, the book was a joy to read and provided a helpful framework for working through the cultural and religious changes which occurred in Protestant Ontario in the nineteenth century. While not exhaustive, it is a provocative read which will introduce the amateur historian to fascinating connections and concepts and will challenge the mature historian to possibly rethink his understanding of certain elements of this time period.

---

[8] Elwood Jones, review of *Two Worlds: The Protestant Culture of Nineteenth-Century Ontario*, by William Westfall, *Journal of the Canadian Church Historical Society* 32, no. 1 (April 1990): 28.

9

Bibliography

Clarke, Brian P. Review of *Two Worlds: The Protestant Culture of Nineteenth-Century Ontario*, by William Westfall. *Method & Theory in the Study of Religion* 2, no. 2 (Fall 1990): 267–95.

Gill, Stewart D. Review of *Two Worlds: The Protestant Culture of Nineteenth-Century Ontario*, by William Westfall. *Reformed Theological Review* 50, no. 3 (September 1991): 107–8.

Jones, Elwood. Review of *Two Worlds: The Protestant Culture of Nineteenth-Century Ontario*, by William Westfall. *Journal of the Canadian Church Historical Society* 32, no. 1 (April 1990): 26–28.

Noll, Mark A. Review of *Two Worlds: The Protestant Culture of Nineteenth-Century Ontario*, by William Westfall. *Fides et Historia* 23, no. 2 (Summer 1991): 80–104.

Stackhouse, John G. Review of *Two Worlds: The Protestant Culture of Nineteenth-Century Ontario*, by William Westfall. *Crux* 26, no. 3 (September 1990): 46–47.

10

APPENDIX D │ EXAMPLE ANNOTATED BIBLIOGRAPHY³

D.1 │ BRIEF NOTES

The following example of an annotated bibliography demonstrates the use of brief notes. These notes are generally descriptive in nature with minimal evaluative comment:

Annotated Bibliography

Corey, Gerald F. *Theory and Practice of Group Counseling*. 2nd ed. Monterey, CA: Brooks/Cole, 1986.
> A thorough introduction to group work describing the process of group counselling. Delineates how different 'schools' of psychotherapy approach the task of group work noting both the commonalities and distinctive differences between these different approaches.

Corey, Marianne Schneider, and Gerald F. Corey. *Groups: Process & Practice*. 4th ed. Monterey, CA: Brooks/Cole, 1992.
> A thorough discussion of the process and practice of group counselling. Of particular value is Part Three where the writers provide valuable introductory discussions relating to the specific needs and dynamics of working with children, adolescents, adults and the elderly.

Corey, Gerald F., et. al. *Group Techniques*. 2nd ed. Monterey, CA: Brooks/Cole, 1992.
> This book is a supplement to Gerald Corey's other books and focuses exclusively on the techniques (or methodology) of group work. Of particular value is the fact that the author relates the techniques discussed to the phases of group life.

Yalom, Irvin D. *The Theory and Practice of Group Psychotherapy*. 3rd ed. New York: Basic Books, 1985.
> Based on his experience, and written from a psychodynamic perspective, this is one of the classic texts in group counselling theory. The text clearly describes the stages of group life and the process of doing group counselling. Among the strengths of this text are the five chapters Yalom devotes to discussing the role of the

---

³ This section is largely taken from Kelvin F. Mutter, "Writing an Annotated Bibliography" in *Survivor's Secrets.*

counsellor/therapist in the group process. Also of value is the chapter that discusses "Problem Patients."

D.2 | EXTENDED NOTES

The following example of an annotated bibliography demonstrates the use of extended notes. These extended notes provide the writer with an opportunity to provide both a description of the text as well as a substantial evaluative comment:

Annotated Bibliography

Benner, David G. *Strategic Pastoral Counseling*. Grand Rapids, MI: Baker, 1992.
>This is the introductory book in a series of pastoral counseling texts written specifically for pastors and pastoral workers and provides the reader with an introduction to Benner's five-session short-term model of pastoral counseling. By means of general discussion and a case study Benner demonstrates the relevance of the short-term model to the priorities of pastoral ministry. Similarly, the author outlines the differences between pastoral care, pastoral counseling and psychotherapy. These distinctions permit Benner to discuss, albeit briefly, the Christian tradition of soul care as it relates to pastoral ministry and pastoral counseling. One of the strengths of this text is that the author appears to have a realistic appraisal of the pressures faced by the average pastor.

Childs, Brian H. *Short-Term Pastoral Counseling: A Guide.* Nashville, TN: Abingdon, 1990.
>This is an excellent introduction to the work of short-term counseling. Childs, while aware of the secular literature, seeks to make a case for an approach to pastoral counseling that is as much informed by the realities of the pastoral office as it is by secular approaches to counseling. As such, he provides a well-written rationale for using short-term counseling within the context of pastoral ministry. Childs' theological discussions concerning the nature of short-term counseling are one of the strengths of this book. These theological reflections are not 'add-ons' but rather integral to his argument that short-term counseling enables the pastor to address issues that are relevant to pastoral ministry. Two other positive aspects of this book are the appendices that summarize chapters two and three, and the way Childs defines the relationship between short-term pastoral counseling and longer forms counseling provided by professional counselors. One possible shortcoming of this text may be the fact it focuses more on counseling theory than the pastoral calling of spiritual care. Childs' theological reflection on the issue of 'time', however,

demonstrates that while on one level he may appear to neglect the tradition of soul care, on another level this tradition appears to inform at least some of his reflections.

Dillon, David. *Short-Term Counseling.* Dallas, TX: Word, 1992.

A thorough introduction, not just to the methods of short-term counseling but also to the theoretical concepts underlying the practice of short-term pastoral counseling. In the first part of the book Dillon reviews counseling theories that are fundamental to all counseling. In part two Dillon addresses the issue of 'change' and outlines the stages of change as: defining the problem, identifying attempted solutions, and establishing goals for counseling. In part three Dillon introduces the reader to the use of reframing and paradox as tools for achieving the goals of short-term counseling. One of the refreshing characteristics of this text is the way Dillon uses biblical material to illustrate many of the concepts of short-term counseling. As with many books on pastoral counseling the traditional work of spiritual care is not clearly discussed. In this case the gap is obvious when Dillon seeks to relate his argument to a variety of approaches to counseling, including the tradition of "Christian counseling," but does not consider the relationship of this model to the work of spiritual care.

Kollar, Charles Allen. *Solution-Focused Pastoral Counseling.* Grand Rapids, MI: Zondervan, 1997.

This book is an attempt to apply the model of Solution-Focused counseling to the work of those who are engaged in a church-based ministry. In the first part of his book Kollar outlines a theoretical model for counseling that sets a foundation in three important ways. Kollar begins by discussing the relationship between the human task of counseling and the divine work of changing lives. Next, Kollar relates the perspective of Solution-Focused counseling to the broader context of the mental health professions. Finally, Kollar outlines nine key assumptions that guide his approach to Solution-Focused counseling. In the second part of his book Kollar moves from theory to practice. Much of this section is devoted to helping the reader understand the four key processes of Solution-Focused Pastoral Counseling. Those who desire a text that is explicitly Christian in orientation will appreciate both the content and language of this book.

Stone, Howard W. *Brief Pastoral Counseling.* Minneapolis, MN: Fortress Press, 1994.

Howard Stone presents his material in two clearly defined sections. Part One provides a reasoned introduction to the process of short-term counseling. In Part Two Stone provides the reader with a 'map' for implementing the practice of short-term counseling by linking each of eight common problem types with a corresponding therapeutic intervention. From a clinical perspective this informative and well-

written introduction to short-term counseling is an excellent addition to the field. From a pastoral perspective, however, the author appears to have assumed that good clinical practice means good pastoral practice. While many pastoral counselors may be comfortable with this assumption, others would take issue with Stone for his omission of two critical dimensions of pastoral ministry. In the first instance, Stone's work lacks both explicit theological reflection and reference to Biblical texts. Second, Stone, like others, appears to overlook is the work of "spiritual care" or the cure of souls. While it may be argued that the omission of explicit theological reflection means this work is accessible to persons with a wide variety of theological convictions, the omission of the work of spiritual care clearly separates Stone's work from the historic roots of pastoral care.

Worthington, Everett L., Jr. *Hope-Focused Marriage Counseling.* Downers Grove, IL: InterVarsity Press, 1999.

As with other books he has written, Worthington does not simply attempt to adapt 'pastoral work' to a particular model of therapy. Nor does he seek to adapt a model of therapy to the work of pastoral care. Instead, he draws on his many years of teaching, writing, training marriage and family therapists, coupling this with theological reflection. While the theory base to this book bears some similarities to other forms of brief counseling (specifically Emotionally Focused Therapy), this is clearly a distillation of Worthington's process of integration. Thus, this reader was very much aware of the author's familiarity with the Family Therapy literature as well as his familiarity with the language, values and traditions of the evangelical Christian culture, for whom the book was primarily written. Written with the "generalist" pastor in mind, this book presents a model of couple's counseling that is both attainable and manageable within the constraints of pastoral ministry. While Worthington does not specifically engage, or dialogue with, the tradition of spiritual care or soul care, his focus on engendering hope in couples is both emotional and spiritual in its impact.